THE

CHRISTIAN ADVOCATE.

DECEMBER, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIII.

The Lord's supper, which is to be the subject of the ensuing lecture, is, according to our catechism, "a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace."

The sacrament we now consider is called the *Lord's supper*, because it was instituted at the close of the Jewish passover, which was always celebrated in the evening. It does not appear, however, that the time of the day at which the celebration takes place is important; farther than that it be that part which is most convenient to the communicants. It is probable that in the primitive church there was scarcely an hour of the four and twenty, at which this holy ordinance was not sometimes administered—occasionally, to avoid interruption or persecution, at a late hour of the night, or just before the dawn of the morning.

In some periods of the church there have been warm controversies, and even at present there are some Christian sects that are disposed to be exceedingly strenuous, in relation to the mere circumstantials of this sacred rite: whether the bodily attitude in which it should be received, should be kneeling, sitting, standing, or a recumbent posture; whether the kind of bread that is used, should be leavened or unleavened; whether the wine that is employed should be in colour red or white; whether all the communicants should be seated at a table, or whether any other table is necessary than that on which the sacred symbols are placed; and whether the officiating minister should himself hand the sacred symbols to each individual communicant, or whether this may be done by deacons and lay elders, or by communicants themselves, passing the bread and wine from one to another. There has also been a difference of opinion as to the frequency with which this sacrament should be celebrated. I would by no means say that all these circumstantials stand exactly on the same footing. So far as any of them are superstitious, or uncommanded, and yet are treated as of divine obligation, they are certainly, in that view of them, not to be admitted.

The denomination to which we belong are in the habit of partaking of the holy communion in a sitting posture, thinking, that as this ordinance was originally celebrated in the posture then used at a common meal, it is most proper that the posture which is now in use at a common meal should be observed; and they object to kneeling, as being without precept or example in the New Testament; and also because it is of Popish origin, and connected with worshipping the consecrated elements, in the belief that after consecration, they become the real body and blood of Christ. Our church likewise think, that as the bread and wine in common use were employed by our Lord in the original institution of this sacrament, such of these elements as are now in common use in any particular part of the church, may there be freely employed without scruple. It is held by us as essential, that a regularly ordained minister of the gospel should administer this ordinance, but that it is immaterial by whom the bread and wine are conveyed from one communicant to another; although where elders or deacons can perform this service, it is deemed most proper that it should be done by them. As to the frequency with which this sacrament should be dispensed, the usage is different in different churches of our denomination. In some, the celebration takes place but once or twice in a year; in others it is quarterly, and in others monthly. The circumstances of churches ought certainly to have some regard in ordering this important concern; but in general it ought to be more frequent than twice in a year. There is indeed no precept in the New Testament on the subject; but in the primitive church the celebration, if not weekly, was very frequent. In some parts of our church, all the communicants go to tables prepared for the purpose; in other parts, no other table is used but that on which the bread and wine are placed; and still in other parts, some sit at tables, and others in adjoining seats or pews. These last mentioned usages appear to me quite unimportant: otherwise than as education or habit, and the association of ideas which they create, are deserving of some regard. That the communicants should, in all cases, be separated from the mass of a congregation, and appear as a company by themselves, is in my judgment highly expedient and useful. It exhibits the separation which now exists between the church and the world, and is a striking emblem of the separation that will take place in the final judgment.

But let me admonish you, my young friends, not only in relation to the subject now before us, but in regard to many other things in religion, to keep up a distinction in your own minds, between *circumstantials and essentials.* All circumstantials are not to be considered as either indifferent or unimportant; and in choosing for ourselves, we should adopt those which appear the best, or the least exceptionable. Yet in our difference from others, we ought always to consider whether that difference relates to essentials or only to unessentials. In the matter under consideration, for example, I know of no protestant evangelical denomination, among whom the sacrament of the supper is so defectively and erroneously administered, as wholly to pervert it, or entirely to destroy its great design and its precious benefits. But in the corrupt Romish church, I am of the opinion that the doctrine of transubstantiation, the worshipping of the elements, and the entire refusal of one of those elements to all but ecclesiastics, must be considered as destroying essentially the

very nature and design of this sacred institution.

Let us now attend to that part of the answer before us, in which we are reminded that the ordinance under consideration owes its institution "to Christ's appointment." He only, as the Lord and head of the church, had a right to abolish the Jewish passover, and to put in its place the commemorative supper of his own death. But as his right to do this was supreme and unquestionable, the appointment becomes obligatory on his disciples to the end of time. There is no intimation whatever, that this was to be only a temporary institution; on the contrary, the apostle Paul (1 Cor. xi. 26,) states that the reason given by the divine Saviour himself, for the perpetuity of this sacrament was—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."*

It is an interesting and affecting consideration that the point of time at which our blessed Lord instituted this sacrament, was that which immediately preceded his last inconceivable sufferings; when he had in near and distinct view his awful agony in the garden of Gethsemane, and the whole train of outward and inward distresses, which were to terminate in his death on the cross—Even then, his love to his redeemed people, whose law place he had assumed, was so intense, that he postponed, as it were, all attention to himself, that he might provide for their edification and consolation, till his second coming. O, my dear youth! when we think in what circumstances our now glorified Redeemer gave to his disciples, and through them to us, this memorial of his dying love, how ought our love to him to rise and overflow! Did he repeatedly say, "Do this in remembrance of me?" And shall not every heart respond, "Yes, adored Immanuel, we will, in the strength of thy promised grace, remember and obey thee, 'while life, and breath, and being last!' We will meet at thy hallowed board, and commemorate the triumphs of that love—'its breadth and length, and depth and height'—on which hang all our hopes of an escape from hell, and an admission into heaven—the heaven whither thou hast gone to prepare a place for all thy faithful followers."

The sacrament of the supper formally and essentially consists, in "showing forth the death of Christ, by giving and receiving bread and wine according to his appointment." Having in my sixty-ninth lecture, when describing the nature of a sacrament, exposed the chief errors and abuses of the Papists, and having in the present lecture said all that I consider necessary in regard to the circumstantials of this holy ordinance, let us now fix our undivided attention on its true design. In its original institution we are told that our Lord gave thanks, and blessed the sacramental symbols, before they were distributed to his disciples. Hence it is evidently indispensable, that in every administration of the Lord's supper the bread and wine be set apart from a common to a holy use, by thanks-

* In addition to his paraphrase on these words, Doddridge gives the following note:—

"*Until he come.* Nothing can be more unreasonable, than to refer this, (as the Quakers do,) to the time when Christ should come, by his *spiritual illumination* on their minds, to take them off from carnal ordinances; for, not to insist upon it, that we have at least as much need of the Lord's supper as the primitive Christians had, (not having so many advantages as they, to keep up the memory of Christ in our minds, to quicken us to holiness, and to unite us in love,) it is evident, the grand coming of Christ by the Spirit was, when it was poured out on the day of pentecost; an event, which had happened many years before the date of this epistle."

giving and prayer—thanksgiving to God, for his ineffable love in the gift of a Saviour to fallen and sinful man; for the great redemption which was effected at so astonishing a price as the bitter sufferings and death of his only begotten and well beloved Son; and for the ample provision made for the edification and consolation of his people in the institutions of the gospel, and especially in this deeply affecting and unspeakably precious ordinance—prayer for the pardon of sin, through the atonement symbolized in this holy rite; for a blessing on the sensible emblems of the broken body and shed blood of the Redeemer, now set apart to their sacred use; and for the special aid and influence of the Spirit of Christ, to enable his people, even the weakest of his flock, worthily to participate in this memorial of his dying love.

The bread and wine in the eucharist represent the broken body and shed blood of the Lord Jesus, when he offered himself without spot to God, as a sacrifice to satisfy divine justice for the sins of his believing people; and when they receive and eat this bread, and drink this wine, they do, in the most solemn manner, avow their sole and entire dependance on what their Redeemer then did for them, for their justification unto eternal life. As bread and wine nourish and cherish the life of the body, so they avow their reliance on what was done in their behalf, by their bleeding and dying Lord, for the life of their souls; and as the sensible emblems become incorporated with their bodies, so they avow their desire to be incorporated into Christ, as members of his mystical body. Thus they *show forth his death*, as the consummation of that obedience to the law of God, and endurance of its awful penalty, which constitute the finished righteousness that is "unto all, and upon all them that believe," and with which being invested, they will stand acquitted in judgment, and be accepted as righteous, even in the sight of that God "before whom the heavens are not clean, and his angels chargeable with folly."

(*To be continued.*)

Charge *delivered to the Audience, at the Ordination of the Missionaries, Messrs. John B. Pinney and Joseph W. Barr, October* 12, 1832.

In our last number we inserted that part of a prepared address to the audience, at the ordination of the missionaries Pinney and Barr, which, from the previous protracted exercises, was not delivered. We now insert the part which was delivered. We do it because, if a right view has been taken of the subject, many of our readers who did not hear it, have as much interest in it as those who did. It is, in fact, and was intended to be, an address, or charge, to those members of the Presbyterian church who believe that heathen missions, as well as those of a domestick kind, ought to be sent forth and sustained by this church, in her distinctive character: and we respectfully solicit for it a careful and candid perusal, from all the members of our communion who take our work. The part heretofore published was so entirely distinct from that which is now given, that there was no difficulty in omitting it when the address was delivered, nor in connecting the introduction, without the appearance of an omission, with what follows in the subsequent pages.

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Christian Brethren,—In the usual ordination service of our church, the constitution directs, that "a solemn charge, in the name of God," shall be given; not only "to the newly ordained bishop," but also "to the people, to persevere in the discharge of their

mutual duties." Our young brethren, who have just been set apart to the sacred office, have received their charge; and perhaps you may be ready to ask—who, and where, are the people, that are to be charged, to perform the mutual or correspondent duties, which the constitution contemplates as due to the evangelists now ordained? My reply to this inquiry may possibly give surprise to some who hear it, but I answer unhesitatingly—all the people of the Presbyterian church, who are concerned in sending forth these missionaries to the heathen, are they who are to be charged, in the name of God, to sustain them; and you, brethren, who are present on this occasion, are in the first instance, and as it were the representation of the whole, to receive this charge.

Lay it to heart, then, dear brethren, that sacred duties are weightily incumbent on *you*—rather let me say, on *us*—in virtue of the relation which this ordination service has created, between us and these beloved young brethren, who are leaving parents, home, friends, and country, and with their lives in their hands, are going "far hence to the gentiles." Yes, and in virtue, too, of the relation in which we stand, —shall I say, as *parents and guardians*—to millions of heathen, who, in regard to the gospel, are like infants in nonage, who cannot yet act for themselves; but who, when they shall have become even "babes in Christ," will heap blessings on us, that we were mindful of the worth of their souls, when they were utterly ignorant of it themselves.

What, then, let us inquire, are the duties which we, ministers and people here assembled, and throughout the whole bounds of the Presbyterian church, owe to these young ministers, who have made a deodand of themselves, to go into the wilds of Africa? Our duties may, I think, be comprised under three particulars, *sympathy*, *prayer*, and *provision* (so far as pecuniary contributions can make it,) *for their personal comfort, and the success of their enterprise.*

1. *Sympathy.* That it is a sacred Christian duty to cherish this feeling towards every faithful minister of Christ, but especially and pre-eminently toward those who submit to great hardships, privations, and perils, in preaching and promoting the gospel, is apparent from the numerous appeals that are made to it in the New Testament; as well as from the nature and effects of the sentiment itself. How often does the great apostle of the Gentiles appeal to this feeling, when he speaks of *his bonds;* of his being *a prisoner in bonds;* a prisoner of Jesus Christ *for you, Gentiles.* Nay, he gives a command on the subject. "*Remember my bonds.*" What honourable mention, too, does the beloved apostle John make of the kindness and hospitality of the well beloved Gaius, arising from his sympathy with those who, for the name's sake of the blessed Redeemer, "went forth, taking nothing of the Gentiles;" and with what commendation and gratitude does Paul speak of the Christian sympathy of the Philippians, who, when "no other church communicated with him, as concerning giving and receiving, sent once and again to his necessity."

Consider the nature of sympathy. It is the identifying of ourselves, if I may so speak, with other individuals; it is putting ourselves in their places—feeling as they feel, and entering, as if they were our own, into their sorrows, their fears, their sufferings, their joys, their hopes, their wishes, their pleasures, their pains, their successes, and their disappointments. They who do this, will do for them with whom they sym-

pathize, if not exactly all that they would do for themselves, yet all that they would wish others to do for them, in the circumstances contemplated. It is a modification and exercise of this principle of sympathy which makes the cause of Christ, with every genuine disciple, his own cause; and makes the believer enter feelingly into the situation, duties, labour, and trials, of every faithful minister of our Lord Jesus. It is, therefore, manifestly the source and vital spring of holy, amiable, liberal, devoted, vigorous action, in the Redeemer's cause and service. The lively exercise of this powerful Christian principle, will make him that feels it think and act, in some good measure, as the Saviour himself did. It will make him emulate the example of the apostles and primitive Christians—men of like passions with ourselves. He will aim to feel, think and do as they did, in endeavouring to extend, to adorn, and to recommend the cause of our Redeeming God, and to bring perishing sinners to become partakers of his great salvation.

Now, beloved hearers, there is, in the case of these young brethren, and in the mission with which they are charged, every one thing that is caculated to awaken our Christian sympathy into its most intense action. These devoted youth are not only going to do what is common to all foreign missionaries—to leave behind them the dearest earthly relatives, and the still dearer ordinances and privileges of the gospel, in a Christian land; but they are going to encounter perils and hardships, unusual and extraordinary, even to missionaries themselves; so much so, indeed, that if this holy enterprise had not been that of their own choice and preference, the society that sends them would not have recommended it. But, said one of them to me when reminding him of the dangers of an African climate—"Shall men of the world, influenced solely by the love of gain, run every hazard of climate, and incur every inconvenience of savage life and habits, to accumulate wealth; and shall no minister of Christ be willing to face the same dangers, and endure the same privations, to save the immortal souls of the perishing heathen!"—O Christian brethren! shall we not give the warmest sympathies of our hearts, to these dear young men, when they feel, and speak, and act, in this manner. We shall; we will; we cannot refuse it; we cannot help it: as Christians, we cannot—I had almost said, as human beings we cannot.

And then, think of the object of this mission. It is to carry the torch of the gospel into the Egyptian darkness of Central Africa. In the early periods of the Christian church, the gospel in its purity was enjoyed, in a portion of the northern part of this country, bordering on the Mediterranean Sea. There flourished Cyprian, bishop of Carthage, and Augustin, bishop of Hippo, with a number of pure and prosperous churches under their care; but for centuries past the candle of the Lord has been utterly extinguished in that entire region. The whole coast has long been under the Mohammedan delusion and domination.

At a very early period, Christianity was planted on a part of the eastern coast of Africa; supposed by many to have been carried there by the eunuch, treasurer to Candace, queen of Ethiopia, who was baptized by Philip, as recorded in the Acts of the Apostles. An Ethiopic version of the Scriptures, or of a part of them, still exists; and there is a remnant of what is called a Christian church, still to be found in that country; but those who professedly belong to it, are so lost in ignorance and error, that the most of

them are little better than the heathen and Mohammedans, among whom they are mingled. In South Africa, the missions of the London Missionary Society are prospering gloriously—and on the western coast, the small Christian establishments at Sierra Leone, and Liberia, are known to us all.

Now the result of this short review is, that probably more than nineteen-twentieths of the inhabitants of the immense continent of Africa, are under the absolute dominion of Pagan superstition, and Mohammedan delusion. The interior of the country is indeed but little known; yet from some late discoveries it is ascertained, that a very considerable part of it is well peopled; and that many of the tribes are not fierce barbarians, but of a gentle and even timid disposition—having made some progress in the useful arts, possessing most of the domestick animals, disposed to be kind and hospitable to strangers, and inhabiting a country as healthy as any part of the world in the same latitudes. The strong probability is, that in what is called Central Africa, there is a region thrice as large as the whole territory of the United States, populated with many millions of inhabitants, on whom not a single ray of the Sun of righteousness has ever dawned; who have never so much as heard of the name of Jesus, but are groping in all the darkness, and all the degradation of heathen superstition; and passing, generation after generation, into eternity, unapprized of what is to meet them there, till a change of destiny is forever hopeless. To these ungospelized millions of perishing heathen, those missionary young men now before you, are determined, in reliance on the grace and protection of Almighty God, to endeavour to find their way; and there to tell of the unsearchable riches of Christ—the glorious redemption of that precious Saviour, to whom the eternal Father has promised that "he shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession."

The first effort of our missionaries will be, *an exploring tour;* to ascertain where missionary stations may be most advantageously established; and thus to be pioneers in an invasion of Satan's empire, where he has reigned undisturbed, for ages in long succession. It is hoped that from information derived from this exploring expedition, a host of missionaries will at length go forth, and display the banner of the cross, and proclaim freedom to the captives of sin and the slaves of the prince of darkness, till the liberty wherewith Christ Jesus makes his followers free, shall bless the uncounted myriads of wretched, hapless Africa. I do affirm, that from the days of the apostles to the present hour, in my judgment, a more noble Christian enterprise was never undertaken; a wider scope for the triumphs of the cross was never contemplated, by the good soldiers of Jesus Christ. And if the great Captain of Salvation shall go forth with these devoted men, shall protect them from the numerous dangers and enemies with which they will have to contend, and shall eventually crown their efforts with success, a more glorious achievement will never have been witnessed, in the fields of missionary daring, toil and conquest. All your sympathies, Christian brethren, are, I am satisfied, at this moment, alive and enlisted, in behalf of this soul animating purpose and plan of Christian benevolence. And do you ask how we are to show our sympathy? I answer—

2. We must pray a great deal, and with strong faith, that God may have these our dear missionaries constantly in his holy keeping; prosper their voyage across

the ocean; preserve them from the pestilential influence of the African coast and climate;* save them from every fatal and dangerous accident; incline the natives to receive them kindly; enable them to withstand every temptation, that would seduce them from virtue, and injure their Christian character; fortify their minds against every dismaying object or appearance; grant them patience to endure disappointments, privations, provocations, sickness, and every calamity that may befall them; bestow on them the light of his countenance, the special consolations of grace, much of his sensible and supporting presence, and those anticipations of the eternal rest and reward of the faithful servants of the Lord Jesus, which bear the soul above all the scenes of earth—joyful and sorrowful alike. We must also pray much, and with much earnestness, for the desired success of this mission; that the good providence and abounding grace of God may give our brethren an open door of access to the heathen; may, by the powerful influence of his Holy Spirit, incline them to listen favourably to the messages of the gospel; to receive the truth in the love of it, and submit themselves willingly and sweetly to the sceptre of the Prince of Peace. In a word, we must plead with strong cries and tears, that under the dispensation of the gospel, God may grant his all powerful, soul-transforming grace to the heathen of Africa; make them new creatures in Christ Jesus; give them repentance unto life; a vital union to the Saviour by faith; clothe them with his finished righteousness for justification; make them holy, humble, exemplary Christians; form them into churches; extend the reign of Immanuel over the ruins of Satan's empire, in benighted, dreary, long neglected, and much injured Africa—That thus, from this region of the shadow of death, myriads of redeemed and sanctified spirits may yet rise, and join the General Assembly and church of the first born whose names are written in heaven, and unite in the song of Moses and the Lamb, in strains of celestial bliss, to all eternity.

Dear Christian brethren—I must state it as my conviction, that a chief reason why there are not more evangelical missions, and why those which exist are not more successful, is, that the people of God do not pray more, and more as they ought to pray, in regard to this great object. And now that the first mission which the Presbyterian church, single handed, has ever sent beyond the boundaries of this continent—now that this first infant mission is on the eve of its departure, I charge you, in the name of God, and I charge my own soul, to pray for it incessantly; not with formality, but, with God's help, in holy agony—with pleadings and groanings that cannot be uttered—To pray for the success of this mission, almost whenever we pray for ourselves; and with as much earnestness as we pray for ourselves, or for the dearest objects of our affections—To pray for it in the closet, in the family, in the social prayer meeting, in the publick worship of the sanctuary, and in the monthly concert. Doing this, we may reasonably hope that God will bless the mission—bless the effort, whether immediately successful or not—bless it as one of the events that shall be instrumental in bringing on the millennial glory; when every language, and kindred, and people, and tongue, shall speak the praise of God, and of his Christ—when his "name shall be hallowed, his kingdom come, and his will be done on earth as it is in heaven."

* Alas! it never occurred to the speaker, that they might die of the pestilence before they left their native shores.

3. Finally.—We owe it as a sacred duty to these missionaries, to provide for their personal support and comfort, and the success of their undertaking, so far as this can be done by pecuniary contributions. After doing all that we can do—all that money, and effort, and Christian sympathy can effect, the missionaries will have to make sacrifices, with which all that we make, can bear no comparison. This they expect, and for this they have been disciplining their minds. But surely, brethren, we ought not to neglect a single thing that can lighten their burden—not a single thing that may contribute to enable them to endure without fainting, the arduous labours and trials that await them. Every practicable accommodation in their out-fit—every article that can be of use to themselves, or which they may use to advantage in their intercourse with the natives of Africa, we ought, with all readiness, and liberality, and assiduity, to furnish. And this, it is confidently expected and believed, will be done.

But this is not all. It is indeed but the smallest part of our duty, in this great concern. *Permanent funds* for the support and the extension of this and of similar missions, must be provided. It will be to the honour of our church, if it shall be seen that the ample ability and means which we certainly possess, shall be readily and cheerfully drawn into action, for the support of foreign missions, when they are under our own direction; and it will be our lasting reproach and disgrace, if any signal deficiency in this matter shall be witnessed. But let us go far beyond all personal, or denominational concerns and views. While we pay, as we ought, a certain degree of regard to the reputation of the church with which we are connected, let our thoughts be chiefly and directly fixed on the salvation of immortal souls; on the evangelizing of the heathen; on the travail for them of the Redeemer's soul; on the conversion of this sin ruined world to God. To what end can wealth be so properly consecrated, for what purpose can it be so worthily employed, as in promoting the best, the eternal interests of perishing immortals? Ah! the day will come, when this will be considered as the great object for which it is desirable to possess property—to possess, in order to employ it, in extending the Redeemer's kingdom, and rescuing sinners from eternal death. Yes, and the hour will come to each of us, either in this world or in the next—either before, or at the day of final judgment—when that part of our substance which we shall have expended to promote the salvation of souls, will give us more satisfaction in the review, than all that we shall have devoted to the gratification of ourselves, or our families, in superfluities which we ought to have denied ourselves, to augment our efficiency in doing good to the souls and the bodies of necessitous perishing men—candidates with ourselves, for the weal or wo of a dread eternity. Let us then, brethren, begin this evening to contribute as we ought to evangelical missions, and continue in the same to our dying hour. So, in the name of God, I charge you, and I charge my own soul. Amen.

From the Christian Observer.

ON THE GRACIOUS OPERATIONS OF THE HOLY SPIRIT.

In answer to your correspondent, A. L. permit me to offer a few observations on the question "What are, and what are not, distinguishing and essential characters of the gracious operation of the Holy Spirit on the soul?"

Without attempting to enumerate the various operations of the Holy Spirit on the soul of man, I will mention a few only. The sinner, being delivered from the effects of delusion and wicked passions, perceives things in a new light: if, then, humbly examining ourselves by the sacred word, we become conscious of our desires and affections being sanctified, and perform actions acceptable to God, we may conclude that this is effected "by the Spirit which dwelleth in us." For we must ascribe all that is true and good to His sacred influence. His operations are "to work in us, both to will and to do;" "to quicken the dead in sin;" to raise fallen man "from the death of sin to a life of righteousness," and to restore him to the capacity of loving and delighting in God, and his worship and service; and to excite such as "through grace have believed" to a greater degree of diligence in following those who "through faith and patience inherit the promises." These may be ranked among his most distinguishing operations on the soul of man. The same Divine Agent is spoken of in Scripture as illuminating the mind with the light of Divine truth, leading all true believers by his sacred operations, and causing in the soul high and honourable apprehensions of Christ.

With regard to what are *not* his gracious operations, it must not be supposed that the Holy Spirit is promised or given in order that we may do any thing which was not our duty; or that he will render us infallible; or that he will be given, in answer to our petitions, to inform us by a direct revelation that we are the children of God. This conclusion cannot be safely arrived at by mere impression, but is to be looked for by his enabling us to exercise repentance toward God, and faith in our Lord Jesus Christ, with love to God and to our neighbour grounded upon them. Nor is it one of his characteristics to discover new duties, not already taught in Scripture; but rather to free our minds from the effects of our various prejudices and corrupt passions, that we may discern spiritual things, and understand the nature and glory of revealed truth. Lastly, miraculous and prophetical gifts are not "distinguished and essential" marks, or marks at all, of His "gracious operations;" so that even if they were now vouchsafed, which it is clear they are not, they would not come under the present question.

M. G. H.

From Friendship's Offering.

A HYMN.

When morn awakes our hearts,
  To pour the matin prayer;
When toil-worn day departs,
  And gives a pause to care;
When those our souls love best
  Kneel with us, in thy fear,
To ask thy peace and rest—
  Oh God our Father, hear!

When worldly snares without,
  And evil thoughts within,
Stir up some impious doubt,
  Or lure us back to sin;
When human strength proves frail,
  And will but half sincere;
When faith begins to fail—
  Oh God our Father, hear!

When in our cup of mirth
  The drop of trembling falls,
And the frail props of earth
  Are crumbling round our walls;
When back we gaze with grief,
  And forward glance with fear;
When faileth man's relief—
  Oh God our Father, hear!

When on the verge we stand
  Of the eternal clime,
And Death, with solemn hand,
  Draws back the veil of Time;
When flesh and spirit quake
  Before THEE to appear—
For the Redeemer's sake,
  Oh God our Father, hear!

T. P.

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY VII.

"Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth"——

This is an alarming passage. It brings to view, the obligations under which we lie, to do justice to those whom we employ. It appeals to every moral principle, lodged within us; and fortifies the appeal by reminding us, of the omniscience of our Creator. We are aware that virtue is a word frequently used by scepticks, but *Christian virtue* are words, the use of which they invariably decline.

There can be no just grounds of hostility to systems of moral philosophy, intended to illustrate the obligations of man to man. They have great influence in keeping together the discordant elements out of which communities are organized. Some errors may be countenanced in these systems. But notwithstanding that much which is commendable has been written by Paley, Reid, Beattie, and Dugald Stewart, still the Scriptures contain the best system of morals the world has ever seen: and though it is ornamental to rural men to be instructed in philosophy, it is much more ornamental that they should instruct themselves in the Holy Oracles. Christianity carries in its train virtues nobler by far, than any other system; its precepts penetrate more deeply into the heart and conscience, and they affect more intimately all the motives which prompt to action. There are complaints, indeed, about the strictness of its morals, as addressed to frail and erring man; but this leads wise men the more to approve the system. Were its morality relaxed, all good men would unite in its rejection. Infidelity has sometimes varied its modes of attack, and strange to tell, it has impugned the morality of the Scriptures. It has blended the historical and biographical details, with the precepts of Christianity; and its impartial announcement of the failings of men, infidelity has set down as the approbation of those failings. But the morals of Christianity are most pungent still. When we see rural men fertilizing their lands by oppression, we might suppose that justice was asleep, and that there was no standard by which the wrongs of the oppressed were to be remedied. But here is the remedy. "Behold the hire of the labourers, which of you is kept back by fraud, crieth, and the cries of those which have reaped, are entered into the ears of the Lord of Sabbaoth."

If men conform not to Christianity; to what standard will they conform? Is it the standard of conscience? Alas! the cries of distress which daily enter the ear of the Creator, ought to carry with them the conviction that conscience cannot hold the reins over the passions of men, any more than the slaughtered dragoon can guide his charger into the battle. The people of this world, are contending together in the tumultuous sea of self-interest, and the cry of conscience for that which is right, is often overwhelmed in the roar of the waves—is heard no more than the shriek of the sea bird in a storm. We might have the temples of justice, but without the Bible they would be profaned: we might have her ministers in robes, but how often might equity strip away the

abused investiture. If men carry not about them a conscience so purified by the Scripture as to be accurate and invariable in its decisions, it cannot be a conscience of which our Maker will approve. The morality of the Scriptures is simple and pure. To ask us to adopt any other rule, in sight of one so plain, would be as incongruous as to ask us on a journey to strike into a thousand bye paths and entangling thickets, in sight of a highway that leads through a smiling country.

We are too apt to build whited sepulchres, to cover over the moral death of our hearts. Looking over the state of the world we quickly find that men refuse to be swayed by the precepts of Christianity. The policy of courts, the craft of diplomatists, the vindictiveness of kings, the fury of warriors, and the madness of an inflamed populace, clearly show that men will not be influenced by that which would extinguish their ambition, or control their passions.

In inculcating the virtues of Christianity on rural men, it is readily admitted that there is equal necessity for inculcating them on all. But in tilling the earth, while many temptations are escaped, there are others peculiar to this mode of life, which may lead to a neglect of the rule to do to others, as we would they should do to us. He that is unfaithful in little, is unfaithful also in much. He that overreaches an humble husbandman in a shilling, so far as principle is concerned, might as well overreach him in a guinea. There is often a temptation to adopt means and cherish a spirit that is unchristian, in order to hand down rural domains unimpaired, and even improved and embellished, to our descendants. But he is not to be envied—he is a guilty man, who employs fraud or injustice to fling fine tints over his possessions.

There is nothing more delightful than the interchange of kind offices between rural men of wealth and their tenantry. These acts of kindness, however, have often self interest for their basis. But there should be a surrender of this for the broad basis of Christianity, because the affection which springs from self interest, may expire with the circumstances that gave it birth. The peasantry of our own country are possessed of privileges, which do not fall to the lot of thousands, in the same rank of life, in other countries. The means of subsistence with us, are comparatively easy of acquisition, and proprietors of lands are accessible to those who rent and cultivate them. One of the greatest evils with which the peasantry of the old world have to contend is here scarcely known, namely, the non residence on their estates, of large landed proprietors—Of the evils of an Irish peasantry some knowledge may be gleaned from the memoirs of Edgeworth. More however is required of rural men, than the mere redress of ordinary grievances. The morals of Christianity deal in things *positive*, as well as in things *negative*. There must not only be the withholding or putting down of an oppressive arm, which would crush their rights, but there must be an actual advancement of their comforts. Intelligence must be fostered; and even intelligence, without piety, may inflict an injury on the community: it may create a haughty population, who lean to their own understanding. But no such evil can result, if piety be united with intelligence; for the former will correct or prevent the poison which the latter, left to itself, might breed and nourish. The higher circles in rural life may do much to impress the minds of their dependants and neighbours with a feeling of the importance of piety. Their counsel, when given with a benignant

spirit, often produces lasting effects; and when they sleep in their graves, the poor man may often cast upon them the first flower that blossoms in the glade. They may do much by precept, and still much more by example. Their most inconsiderable actions are noticed; and a tenour of kind, and equitable, and pious conduct, can scarcely fail to have the happiest influence.

It is impossible, without a personal inspection of the wants of the poor, to ascertain the number and nature of those wants. A superficial glance may satisfy the selfish, but a close and thorough investigation is the business of the philanthropist. From a distance, the poverty stricken hovel may wear the aspect of cheerfulness, and even embellish the prospect. But draw nigh and behold. The wealthy themselves frequently need the arm of help. Why then should not they whose prospects have been darkened from the beginning, still oftener need assistance? Damascus has been called a city in the country, and there are many who live in the country that have all the luxuries of that renowned city; from which the wants of the neighbouring poor ought to receive relief. No man was more capable than Burns of expostulating with the wealthy, in a burst of indignant eloquence—

Oh ye, who, sunk in beds of down,
Feel not a want, but what yourselves create,
Think for a moment on his wretched fate,
Whom friends and fortune quite disown,
Ill satisfied keen nature's clam'rous call,
Stretch'd on his straw he lays himself to sleep,
While thro' the ragged roof and chinky wall
Chill o'er his slumbers, piles the drifted heap.

To the duties of Christiaity, then, let all attend. It is not to philosophy that we shall have to give in our last account. How glowing are the prospects of those who, when they quit the earth, quit it, without a solitary cry of distress having reached their ear in vain. The Scriptures have been the rule by which they have managed and used their possessions, and by which they have been led down to the dwellings of their dependants and poorer neighbours, that they might refresh them with a joyous influence.

THE TEARS OF PARENTS.

Under the above title, a series of papers was commenced in the Christian Observer, for January last. After an interruption of several months, they were resumed, and continued in the September and October numbers of that work; and a farther continuance has been promised. The following extract from the October number, containing the account of an unhappy son of the excellent and well known Andrew Fuller, with the writer's reflections interspersed, will, we are sure, interest, and we hope edify, all our readers; and extended as it is, we think that none will complain of its length.

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What affliction can be so great as, believing the Bible, to see a child perish apparently beyond all hope! I will quote as an illustration a passage from the life of the late Mr. Andrew Fuller, whose highly valuable works, recently collected and published—especially his Socinian and Christian System compared—make me grudge that he did not pray under the same roof with us; though well will it be if we are permitted to praise eternally in the same temple with him. Mr. Fuller had a son of many prayers and many tears. I copy the following notices respecting this unhappy youth from his father's diary, as introduced by his biographer, doubting not that the incidents will be new to you, and that you will account

them as affecting an exhibition of the tears of a Christian parent as can be found upon record. The particular point which I adduce the narrative to illustrate is, the poignancy of that grief which has for its object spiritual apprehensions, respecting the character or end of a beloved child. It is not often that the secret feelings of a religious father's heart for an irreligious child become thus fully known to the world; I will therefore quote somewhat largely, for the sake of the important instruction conveyed in the passage.

Mr. Fuller writes, May 12, 1796, "This day my eldest son is gone to London upon trial, at a warehouse belonging to Mr. B. My heart has been much exercised about him. The child is sober and tender in his spirit: I find too he prays in private, but whether he be really godly I know not. Sometimes he has expressed a desire after the ministry, but I always considered that as arising from the want of knowing himself. About a year and half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for business, my thoughts have been much engaged on his behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun; and whether he ever will be is altogether uncertain; I know not whether he be a real Christian as yet, or, if he be, whether he will possess those qualifications which are requisite for that work; but this I have done, I have mentioned the exercises of my mind to Mr. B., who is a godly man, and, if at any future time within the next five or six years he should appear a proper object of encouragement for that work, he will readily give him up.

"I felt very tenderly last night and this morning in prayer. I cannot say, 'God, before whom my fathers Abraham and Isaac did walk;' but I can say, 'God, who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad.'"

In the short space of two months after writing the above—such are often the vicissitudes of parental hopes and alarms—we find Mr. Fuller secretly recording, respecting one thus apparently hopeful, "sober and tender in his spirit," "praying in private," and "expressing a desire after the ministry," the following bitter lamentation: "I perceive I have great unhappiness before me in my son, whose instability is continually appearing; he must leave London, and what to do with him I know not. I was lately earnestly engaged in prayer for him, that he might be renewed in his spirit, and be the Lord's; and these words occurred to my mind—'Hear my prayer, O Lord, that goeth not forth out of feigned lips;' and I prayed them over many times."

Other situations were procured for the unhappy youth, but in none of them would he remain. We find his father about this time expressing himself as follows, in a confidential letter to a friend. It opens a heart-rending chapter in domestick history.

"My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking, or if I get a little sleep it is disturbed; and as soon as I awake, my load returns upon me. O Lord, I know not what to do; but mine eyes are up unto thee. Keep me, O my God, from sinful despondency. Thou hast

promised that all things shall work together for good to them that love thee; fulfil thy promise, on which thou hast caused thy servant to hope. O my God, this child which thou hast given me in charge is wicked before thee, and is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to thyself.

"If I see the children of other people it aggravates my sorrow. Those who have had no instruction, no pious example, no warnings or counsels, are often seen to be steady and trusty; but my child, who has had all these advantages, is worthy of no trust to be placed in him. I am afraid he will go into the army, that sink of immorality; or if not, that being reduced to extremity he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! O my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent: have mercy upon him, a poor ungodly child."

The former of these fears was realized: in 1798 he entered into the army; on which occasion his father thus writes to Dr. Ryland:—

"I have indeed had a sore trial in the affair you mention: but I do not recollect any trial of my life in which I had more of a spirit of prayer, and confidence in God. Many parts of Scripture were precious, particularly the following:—'O Lord, I know not what to do; but mine eyes are up unto thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord and he shall bring it to pass.—Cast thy burden on the Lord, and he shall sustain thee.—All things work together for good,' &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in his mercy."

His discharge from the army was obtained on the ground of his being an apprentice, but he subsequently enlisted in the marines; soon after which he appeared sensible of his folly. The influence of early religious education was felt. Shocked at the heathenism of his present situation, and calling to remembrance the peaceful sabbaths and pious instructions of home, he addressed his father, earnestly entreating him to use efforts for his liberation. This appeal to the piety and affection of a Christian parent was promptly responded to. His father's heart went forth to meet him, and he was once more restored to the bosom of his family. Notwithstanding the influence of his mother-in-law, to whom as well as to every other branch of the family he was fondly attached, a dislike to business, increased by habits recently contracted, once more induced his departure.

"The sorrows of my heart," says his father, "have been increased, at different times, to a degree almost insupportable: yet I have hoped in God, and do still hope that I shall see mercy for him in the end. The Lord knows that I have not sought *great things* for him, and that I have been more concerned for the *wicked* course he was following than on account of the *meanness* of his taste. O may the Lord bring me out of this horrible pit, and put a new song in my mouth!

"My heart is oppressed; but yet I am supported. Yesterday I fasted and prayed the day through. Many Scriptures were sweet to me; particularly Matt. xv. 25—'Lord help me!'—a petition in which a parent was heard for a

child, after repeated repulses. And Psa. xxxiii. 22. I believe I shall live to see good, in some way, come out of it. My soul is at rest in God."

Finding that he was bent on a sea-faring life, his father procured him a comfortable situation on board a merchant ship, apparently much to his satisfaction. The hopes which this new arrangement raised in the minds of his friends were, however, suddenly destroyed, before he could join his ship, by the operation of what Fuller's biographer justly calls the "savage laws" of impressment. Thus, against his inclination, he found himself once more on board a man-of-war, in the capacity of a common sailor. In a few months, an account was received by his friends of his having been tried for desertion, and sentenced to a most severe punishment, after the infliction of which he immediately expired.

"Oh!" says his agonized parent, "this is *heart trouble!* In former cases, my sorrows found vent in tears: but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object around me reminds me of him! Ah! * * * * * he was wicked; and mine eyes were not over him to prevent it * * * * * he was detected, and tried, and condemned; and I knew it not * * * * * he cried under his agonies; but I heard him not * * * * * he expired, without an eye to pity or a hand to help him! * * * * * O Absalom! my son! my son! would God I had died for thee, my son!

"Yet, O my soul! let me rather think of Aaron than of David. He 'held his peace' in a more trying case than mine. His sons were *both* slain, and slain *by the wrath of heaven;* were *probably intoxicated* at the time: and all this *suddenly*, without any thing to prepare the mind for such a trial! Well did he say, 'Such things have befallen me.'"

Said I not, my dear friend, that this was a most mournfully instructive tale? Well might the afflicted father call to mind David weeping over Absalom. As far as regarded natural affection, his tears were probably more bitter than those of David; for whatever were the sins and follies of this youth, his biographer attests of him that he by no means evinced "an inveterate propensity to vicious and abandoned courses;" that "his disposition was amiable;" that "his wanderings arose from instability of character;" and that he does not appear "to have abandoned himself to any of those gross vices incident to a naval and military life." To his father he seems to have behaved with personal affection, amidst all his wanderings: he was a prodigal son, but not, like Absalom, a traitor and a murderer. There had been nothing, therefore, to alienate the affections of a parent, except, as every kind of vice is hateful to a Christian mind, though it does not, of necessity, diminish parental tenderness—nay, from feelings of commiseration, it may increase it. And then there was the choking remembrance that his son had actually begun a new course, when an act of atrocious injustice—for such I scruple not to call the barbarous custom of impressment—tore him away from a peaceful and useful occupation, upon which he had entered, to plunge him into, what I have heard respectable seafaring men call, that "hell on the waters," a man-of-war. "My son," he might have thought, "would perhaps have been saved in body and soul, had it not been for that act of legalized atrocity. He had felt the evils of his past conduct, and I yet had hope; but now—— Absalom perished lifting up his hand against his father; but his death was what men call casual;

it was not cruel, it was not disgraceful: but my poor boy died under the lash, perhaps for some offence which the strictness of military law accounts highly penal, but which does not involve high moral turpitude—he might have been overcome with slumber at his post after severe fatigue." Thus a parent's feelings might have gone on to trace new sources of grief, while it invented every possible mitigation of the young man's offences. Besides all which, Mr. Fuller seems to have believed that his son laboured under "a sort of mental derangement," as his poor mother actually did for some weeks before her death; in which case his feelings must have been ten-fold harrowed up at the thought of his sufferings, while all that appeared wrong in him would call forth tenderness instead of displeasure.

Then there was, as doubtless in David's case, intense spiritual anxiety. The youth had been religiously educated; and though the father throws out a casual remark that he seemed to be labouring under a species of mental derangement, yet he did not so seriously adopt this opinion as to abate in the least his feeling of his son's moral responsibility. He greatly feared, and he durst scarcely cherish a hope to the contrary, that the unhappy prodigal was lost forever; and this, with the accumulated guilt of having rejected all the restraints of a well-informed conscience, and a religious, and anxiously guarded education.

The suffering parent's affliction was not, I think, aggravated by feelings of self-reproach, except so far as every man of tender conscience is sensible of innumerable sins, negligences, and ignorances in his best observances; for he had been a peculiarly watchful parent, and had left nothing undone, that prayer, instruction, and example, could afford for his children's spiritual welfare. The above passages incidentally afford a most beautiful illustration of his feelings as a Christian parent. Scarcely a syllable does he record in his secret diary of his son's temporal prospects; his most anxious desire is, regarding his spiritual condition. He attests before God, in the simplicity of his soul, that "he had not sought great things for him;" and that he felt far more acutely because the course his son had taken was wicked, than because it was mean and degrading. This last remark exhibits the very touchstone of Christian feeling. Happy is that parent who can truly say that he has always thus made the Divine Law his standard, and has always felt the fear of God to be more promptly influential than any worldly bias; and would have preferred the "meanest" employment, if not "wicked," to all that wealth, and taste, and worldly honour could offer.

In all the annals of parental suffering, I know not that I could point out a more affecting passage than the closing part of that above quoted; or any thing more beautifully Christian, or more sublimely full of faith and holy resignation, than its conclusion: "Yet, O my soul, let me rather think of Aaron than of David." Truly, religion is worth something at such a moment. Nor is it uninteresting, or unedifying, to contemplate a man like Fuller, known chiefly to the world in far other aspects, and often involved in painful controversies, thus, in the midst of home endearments, and without one feeling jarring within, when all was jarring in the outer world.

I know not that I would have pained your feelings with this narrative, if I could not have added something to relieve them; for a few days brought the afflicted father the joyful intelligence that

the report of his son's death was unfounded—though I presume the account of his punishment and consequent illness and danger, was true. Mr. Fuller's recorded remark, upon hearing the reviving intelligence is characteristic: "I have received a letter from my poor boy. Well, he is yet alive, *and within the reach of mercy.*" The soul of his child was still the first object of his solicitude. Whether his conduct as a parent was always judicious, I know not. It is possible that his very anxiety for his children's spiritual welfare might cause him to render religious instruction burdensome to them; and many a child has been injured by the recoil from an overstrained tension, which the infant mind could not bear. I remember, many years ago, an elderly lady telling me that she could not think how it was that her son, when he grew up, had so little taste for religion; for that she had done all she could to impress him with a sense of its importance: so much so, that when he used to come home from school to his breakfast and dinner, she made him read the Bible till it was time to go back again, never allowing him to play about idly like other boys; and that his evenings and Sundays were wholly occupied in religious reading, and prayer, and serious conversation, and learning the Scripture and catechisms: and yet, added she, "He does not seem to love the Bible."

There is not, perhaps, much general danger of over-strictness in these matters in the present day; the tendency is usually to a lax, rather than a rigid system of family religious discipline; yet the fault may be occasionally witnessed: and if this were the case in Mr. Fuller's house (though I am not aware that it was), it is less remarkable that the young man, when he became first exposed to the vices of a London life —being also removed, perhaps, too early from home, before his character was formed—fell into the snare. It seems to me the great secret of religious domestick government is, to make both servants and children habitually feel, that, though they might be more wicked in other families, *they could not be more happy.* A really well ordered Christian household, neither lax nor morose, is the very gate of heaven.

As you have followed this unhappy young man thus far, perhaps you might wish to know the conclusion of this narrative, which bears directly upon the subject of my letter. Many painful vicissitudes befel him, brought on by his own evil conduct. His last station was among the marines, with whom he went on a voyage to Brazil. On his return, he addressed his father in the most pathetick terms, entreating one more written testimony of his forgiveness, urging that he was on the point of sailing for Lisbon, "whence," says he, "I may never return." This was answered by an affecting epistle, of which the following extracts are all that can be found:—

"My dear Robert,—I received with pleasure your dutiful letter, and would fain consider it as a symptom of a returning mind. I cannot but consider you as having been long under a sort of mental derangement, piercing yourself through, as well as me, with many sorrows. My prayer for you continually is, that the God of all grace and mercy may have mercy upon you. You may be assured that I cherish no animosity against you. On the contrary, I do, from my heart, freely forgive you. But that which I long to see in you is repentance towards God, and faith towards our Lord Jesus Christ, without which there is no forgiveness from above.

"My dear son! you had advantages in early life; but, being con-

tinually in profligate company, you must be debased in mind, and, in a manner, reduced to a state of heathenism. In some of your letters, I have observed you dashing, as it were, against the rocks of fatalism; suggesting as if you thought you were appointed to such a course of life. In others I find you flattering yourself that you are a penitent; when, perhaps, all the penitence you ever felt has been the occasional melancholy of remorse and fear.

"My dear son! I am now nearly fifty-five years old, and may soon expect to go the way of all the earth! But, before I die, let me teach you the good and the right way. 'Hear the instructions of a father.' You have had a large portion of God's preserving goodness, or you had, ere now, perished in your sins. Think of this, and give thanks to the Father of mercies, who has hitherto preserved you. Think, too, how you have requited him, and be ashamed for all that you have done. Nevertheless, do not despair! Far as you have gone, and low as you are sunk in sin, yet if hence you return to God, by Jesus Christ, you will find mercy. Jesus Christ came into the world to save sinners, even the chief of sinners. If you had been ever so sober and steady in your behaviour towards men, yet, without repentance towards God and faith in Christ, you could not have been saved; and, if you return to God by him, though your sins be great and aggravated, yet will you find mercy." * * * * *

This affecting narrative cannot be better concluded than in the words of the late Dr. Ryland:—

"As this poor young man foreboded, this *was* his last voyage. He died off Lisbon, in March, 1809, after a lingering illness, in which he had every attention paid him of which his situation would admit.

"From the testimony of his captain, and one of his messmates, we learn that his conduct was good, and such as to procure him much respect; and, from letters addressed to his father and his sister, a short time before his death, we *hope* still *better* things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.

"His death, under such circumstances, was less painful to his friends than it would otherwise have been; and, in a sermon preached the Lord's-day after the intelligence was received, in allusion to this event, from Rom. x. 8, 9, his father seemed to take comfort from three ideas: that, 1. The doctrine of free justification by the death of Christ is suited to *sinners of all degrees.* It asks not how long, nor how often, nor how greatly, we have sinned: if we confess our sins, *he is faithful and just to forgive us our sins.* 2. It is suited to the *helpless condition* of sinners. We have only to look and live. 3. It is suited to sinners *in the last extremity.* It answers to the promised mercy in Deut. iv. 29: IF FROM THENCE *thou seek the Lord thy God, thou shalt find him.* Some are far from home, and have no friend, in their dying moments, to speak a word of comfort * * * * * but this is near! When Jonah was compassed about by the floods, when the billows and waves passed over him, he prayed to the Lord and the Lord heard him." * * * * *

"Here he was obliged to pause, and give vent to his feelings by weeping; and many of the congregation, who knew the cause, wept with him! His heart was full, and it was with difficulty he could conclude, with solemnly charging the sinner to apply for mercy ere it was too late; for, if it were rejected, its having been so near and so easy of access, would be a swift witness against him."

MENTAL SCIENCE.

Radical Principles brought to the Test of Revelation.

We have already stated the doctrine to be examined in this article, viz. the will is a distinct faculty of choosing, and is always governed by the pleasure of the heart. The question to be settled is whether this doctrine be recognised in the revelation of God. When this shall be fairly and satisfactorily settled, the uses of the doctrine will be obviously ascertained, and its importance more readily estimated.

It will not be necessary to examine all the passages of scripture, in which the will and its exercises are indicated, in order to settle the question. Nor have we room for a full analysis of those passages in which the words are used figuratively, for other faculties or their exercises. It is easy to see why the term for *will* should be used, in its various forms, and in all the languages, for the exercises of mind without discrimination——for the heart—or its exercises—-and for commands, orders, or decrees, which the mind may have made. This will be evident from an examination of a few selections, out of multitudes found in the Old and New Testaments.

The principal Hebrew words used to indicate will or its acts are, אבה, נדב, נפש, רעה. These all occur, more or less frequently in the Old Testament, to indicate the will or its exercises; and they are used frequently in other senses. It is sufficient for our purpose to examine a few passages where each word occurs in the sense which indicates the human will. It might be more satisfactory to give a full analysis of all the different meanings of the words above cited, and the passages in which they occur, but we cannot now pursue that course: besides, if we had room, it would be a tedious examination, and transcend the design of these articles.

אבה is used in the following passages to express the exercise of will: Lev. xxvi. 21.—"if ye walk contrary unto me and *will* not hearken unto me." 1 Chron. x. 4. "Then Saul said to his armour-bearer draw thy sword, and thrust me through therewith—but his armour-bearer *would* not." Chap. xi. 19. When David longed for water from the well of Bethlehem, and three men had jeoparded their lives and brought it to him, he poured it out to the Lord—"he *would* not drink it." Ps. lxxxi. 11. "But my people *would* not hearken to my voice; and Israel *would* none of me." Isah. i. 19. "If ye be *willing* and obedient, ye shall eat the good of the land." Ezek. iii. 7. "But the house of Israel *will* not hearken unto thee: for they *will* not hearken unto me: for all the house of Israel are impudent and hard hearted." These are a few of the passages in which this Hebrew word is used to denote the exercise of will, but they are sufficient to determine three things: that the conduct of men is directly the result of volition, that volition proceeds from a faculty of determination, and that the will is governed by the feelings of the heart. We are not aware that this word is used in its substantive form for the will, but as a verb it denotes the exercise, and is so associated in its connexion as to involve both the faculty and the law of its government. In the specimens above given, the word cannot answer to the future tense of the fact expressed, because both volition and obstinacy are involved in the thoughts expressed.

נפש will be found in the following passages, and might be compared with many others of like import. Exod. xxxv. 29. "The children of Israel brought a *willing* offering unto the Lord, every man and woman, whose heart made

them *willing* to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." 1 Chron. xxviii. 21. After David had given Solomon, his son, the pattern of the house of the Lord, he said to his son, "there shall be with thee for all manner of workmanship every *willing* skilful man, for any manner of service." In chap. xxix. 5. David said "who then is *willing* to consecrate his service this day unto the Lord?" Ezra, iii. 5. In the account of the "set feasts of the Lord that were consecrated," it is said that the people brought their offerings to the priests, and they "offered the continual burnt-offering" and of the feast; and "of every one that *willingly* offered a free-will offering unto the Lord."

These may suffice for one important use and meaning of נדב. They show conclusively the same things as stated under אבה; volition directing the conduct, proceeding from a faculty of determination, and that under the government of the heart. The interpretation of this word according to the connexion and scope of the passages where it occurs, cannot fail to show the recognition of the doctrine we have stated before.

נפש seems to have primarily the meaning of animal life, but it has a secondary meaning which indicates *will*. Take the following passages as a specimen of its occurrence in the latter sense. Exod. xv. 9. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them." Ps. xxvii. 12. "Deliver me not over unto the *will* of mine enemies." Ps. xli. 2. "Thou wilt not deliver him unto the *will* of his enemies."—Ezek. xvi. 27. "Behold, therefore, I have stretched out my hand over thee, and have diminished their ordinary food, and delivered thee unto the *will* of them that hate thee." We need not multiply quotations; these show distinctly a recognition of the doctrine.

For the same meaning of רעה we direct only to the three following passages as sufficient for the purpose. Levit. xix. 5.—"if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own *will*." Chap. xxii. 19. "Ye shall offer at your own *will* a male without blemish of the beeves, of the sheep, or of the goats." Again, verse 29. "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own *will*."

That here is a recognition of the dotrine, we think no one can rationally doubt, who will examine the passages and interpret them according to their obvious meaning and connexion.

The New Testament abounds with the full recognition of the same doctrine, but we shall content ourselves with the examination of some passages in which Θελημα, and Θελεω, the principal Greek words occur. The more frequent meanings of θελημα are three, *will*, purpose, design, or intention, for the first class; for the second class is the object of one's will, in general, without specification, or specifick command, statute, or law; for the third the pleasure of mind is indicated. Although we distinguish three significations of θελημα they are all directly or indirectly connected with the faculty or the exercise of will; so that they all directly or indirectly recognise the doctrine.

We quote a few of the many passages in which θελημα is found, that we may present the varieties of meaning intimated above. John i. 13: "Who were born, not of blood, nor of the *will* of the flesh, (ουδε εκ θεληματος σαρκος) nor of the *will* of man, (ουδε εκ θεληματος ανδρος,) but of God." Θελεμα here must involve volition, whatever particular meaning may be given to its interpretation. The intention of the inspired historian is very plain: it is

to ascribe the regeneration of those who received Christ solely to God, and to deny that it was effected by human agency, either by bloody sacrifices offered for them, by natural dissent, or by the determination of man. Θελημα is used to express the determination, or volition of God in the following passages, as well as many others. 1 Cor. i. 1: "Paul called to be an apostle of Jesus Christ, through the *will* of God, δια θεληματος Θεου. 2 Cor. i. 1, has the same phraseology. Gal. i. 4, reads thus, "Who [that is Chist] gave himself for our sins, that he might deliver us from this present evil world, according to the *will* of God, and our Father," κατα το θελημα του Θεου. In Eph. i. 5, we have the phrase, κατα την ευδοκιαν του θεληματος αυτου, "according to the good pleasure of his *will;*"—in verse 9, το μυστηριον του θεληματος αυτου, "the mystery of his *will;*" and in verse 11, την βουλην του θεληματος αυτου, "the counsel of his own *will.*" These passages involve the idea of volition or exercise of the determining faculty of God the Father. We refer to these passages to show that wherever θελημα is used, whether applied to God or man, it involves the faculty, or exercise of the faculty of determination. These few are sufficient for our present purpose. Recur now to the application of θελημα to man's will. 1 Cor. xvi. 12: "As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his *will* was not at all to come at this time," και παντως ουκ ην θελημα ινα νυν ελθη. In Eph. ii. 3, θελημα is used for desires, including both pleasure and choice, or feelings of the heart, and volitions of the will; ποιουντες τα θεληματα της σαρκος και των διανοιων, "fulfilling the *desires* of the flesh and of the mind." The word is rendered *desires*, in our English version, although *volitions* would be more literal, because no word which would express merely the exercise of will, would reach the meaning of the Apostle in this place.

It will be sufficient to cite two or three passages more in which the verb θελεω is found applied to volition. John v. 40, [ου θελετε] "*ye will not* come unto me that ye might have life." John viii. 44. "Ye are of your father the devil, and the lusts of your father [θελετε ποιειν] ye *will* do." Rev. xxii. 17. "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever [θελει] *will*, let him take the water of life freely." Every one acquainted with his bible, will at once recollect that there are multitudes of passages where *will* is used in the same sense, to signify the determination of the mind; or to speak more specifically, to denote the exercise of the faculty called *will.* As for *command*, statute or decree, we need not quote the passages where θελημα and θελεω are used to indicate them. The reader of the Greek Testament will readily perceive them, and know how to interpret their meaning. We leave the passages to speak for themselves on the plain common sense principles of interpretation. Confident that every mind, unprejudiced by philosophical speculation, will find obviously a recognition of the doctrine which we have stated. We have made our quotations few and our analysis brief, because we think that the recognition of the principles, is exceedingly plain, and because we wished to reserve room in this article, briefly to compare some other suppositions with the same standard.

There is a pretended philosophy which represents the mind as consisting of exercises only, without any permanently existing principle. But this is so absurd on its face, and so contradictory to the whole current of the Scriptures,

that we will not stop gravely to examine its claims. It never can be admitted, without setting aside all legitimate rules of biblical interpretation.

Another scheme of philosophy, worthy of more regard, blends together in one class, the exercises of the heart and the will. But we have shown conclusively that the Scriptures do sometimes distinguish them, and ascribe qualities to one class which cannot belong to the other. Between the source of affections, and the source of volitions, there is often a wide discrimination in the holy Scriptures. The *heart* is *hard* or *soft*, *grieved* or *joyful*, *pacified*, or *angry*, but not so is the *will* ever represented in the Bible. It would not express the meaning of the sacred writers oftentimes to substitute heart for will, or will for heart. Take the specimen from John i. 13, and read it—"which were born not of the *heart* of the flesh, nor of the *heart* of man"—and it will be readily perceived that the sentiment is changed. It might express *a truth*, but not the mind of the Spirit. Take many other passages which express the appropriate exercise of either faculty, and substitute one for the other, and the discrimination will be clearly seen. There must be a different meaning attached to the different terms *heart* and *will* in the passages quoted in these articles, and in many other passages, which the careful reader will readily observe.

But there is a philosophy which we think is mischievous in its theological influence, denying all distinction of faculties, or rather all moral character belonging to any principle or faculty of mind. According to this philosophy, all moral character belongs to voluntary exercises, and attaches not to their source. This scheme of philosophy subverts the plain exegesis and common sense interpretation of the Scriptures. In addition to what we have already said of the obvious distinction between heart and will, and the difference in the nature of their exercises, we see in many passages a recognition of the principle that the will is governed by the affections. To the heart is ascribed a character evinced by its exercises, but belonging to the principle, antecedent to its development. It is the *heart* upon which the Lord looketh; but why should he look upon it, if it has no moral character? Why should men be commanded to keep the *heart* with all diligence, if it be without character? Besides the reason given in the connexion, "for out of it are the issues of life," involves clearly the character as belonging to the heart. The phrases *hard*, *stony*, *new*, and *evil* heart, are all connected with a permanent moral principle, not with exercises merely; and we think "the *hidden man* of the heart" denotes a good or wicked principle. The ornament of this "*hidden man*" may relate to the exercises of gracious affection, which proceed from the heart. If we have not mistaken the principles of interpretation, the whole current of the Scripture opposes the philosophy in question.

The mischievous theological influence to which we refer, is at present extensive in the church. The definition of the philosophy identifies it with the first principles of Pelagianism. It would therefore be natural to expect its application to the same doctrines, and its tendency to the same errors. The usual, and at present popular theological form of the first principle is, that "all holiness and sin consist *exclusively* in voluntary exercise." This is subject to some variety of modification, according to the more full or partial understanding or adoption of the principle. It is also applied more or less extensively to the interpretation of the Bible, and ex-

erts its transforming influence upon the doctrines of the gospel. One modification of the scheme admits the distinction between heart and will, but ascribes the government of the heart to the will, and adopts under some modification the old theory of self-determining power of the human will. But in all its various modifications the principle, that moral character belongs exclusively to voluntary exercises is retained.

The mischief which it operates in the interpretation of the Bible, depends upon the extent of its application. It sets aside the doctrine of original sin, and teaches that children are not born in sin, are not morally depraved until they act in view of known law, but are innocent and without character. We think the advocates of this philosophy are consistent with its spirit and principles, in denying the doctrine of original depravity, and exploding the long established formula of faith, that "the sinfulness of that estate into which man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature which is commonly called original sin, together with all actual transgressions which proceed from it." But consistency is of little value, when preserved at the expense of truth; and such we think is the only redeeming quality in the application of this philosophy. This, however, is only the beginning of the havoc made with the orthodox faith, and with the interpretation of the Bible. With the doctrine of original sin, is also set aside the whole doctrine of representation in Adam and in Christ. The philosophical dogma is, that voluntary exercises are personal acts, and neither transferable nor imputable to another—consequently we can in no sense be responsible for the fall of Adam, and Christ could not bear our iniquities, nor can we be healed by his stripes. We do not mean to say, that all who adopt the philosophical principle, apply it in this extent; but it has long been an established maxim, that the tendency of error is rapidly onward in its departure from truth. We think the application of this philosophy explains the fact, and illustrates the maxim. Men of speculative minds, who adopt the first principle, may be pious and not discover the legitimate tendency of the error, or they may be kept from its controling influence by their love of truth. But let them yield their minds to the influence of this philosophy, and apply it to the interpretation of the Bible throughout; and we see not where they will stop, until they have swept away all the distinguishing doctrines of grace. The doctrine of regeneration undergoes an entire transformation, and becomes a mere change of volition or governing purpose, effected by moral suasion, without any special agency of the Holy Spirit. Thus men make themselves new hearts, regenerate themselves, and create themselves anew in Christ Jesus. And when men have philosophically broken loose from dependence on the influence of the Holy Ghost, the next step is easy and legitimate, from the principles to a dependence upon human reason as the guide and revelation only an auxiliary, which after a little may be dispensed with entirely. Such we think the legitimate tendency of this philosophy. But what saith the Scriptures on those doctrines mentioned? On the doctrine of original sin, they speak thus, "who can bring a clean thing out of an unclean," not one Behold I was shapen in iniquity, and in sin did my mother conceive me. Wherefore as by one man, sin entered into the world, and death by sin: and so death passed upon all men for that (ἐφ᾽ ᾧ, in whom) all have sinned. For if by one man's

offence death reigned by one. Therefore as by the offence of one, judgment came upon all men to condemnation. For as by one man's disobedience, many were made sinners—sin hath reigned unto death." On all the other doctrines the Holy Scriptures are very explicit, and so plain that he who runs may read. We have not room to quote the passages, and we cannot think it necessary, since the specimens already given are plainly contradictory to the philosophy in question, and recognise principles perfectly opposite. Besides, on the face of the scheme which we oppose, there is such a glaring absurdity, that an unsophisticated mind will not be misled by it. Let the whole subject be carefully and fairly investigated, and we fear not the result. E.

ON REVERENCE FOR THE NAME OF GOD.

Since the Synod of Ulster, in Ireland, purified itself from the leaven of Unitarianism, which threatened to leaven the whole lump, Dr. Cook, whose eloquent speech we published in our 7th volume, has become the editor of a monthly publication at Belfast, entitled *The Orthodox Presbyterian.* We have not hitherto made any extracts from this valuable work, but intend in future to present our readers, occasionally, with some of its short articles. We earnestly recommend the following to the serious consideration of all who lead in social worship, both clergymen and laymen; the evil which it seeks to correct has often exceedingly marred our devout feelings; and we think its correction a matter of no small importance. Among other reasons for endeavouring to avoid it, one is—that its existence furnishes one of the strongest objections against free or extemporaneous prayer, by those who advocate forms and an established Liturgy. But the evil is sometimes apparent in sermons and exhortations, as well as in prayers.

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A light and irreverent use of the name of God is highly unbecoming on the part of man, displeasing to the Most High, a violation of his own special command, and exceedingly hurtful to the feelings of every one, who, as Moses enjoined on the Israelites, "has learned to reverence and fear that glorious and fearful name, the Lord our God." Were the frequent and unnecessary use of this name confined to irreligious persons, those who fear and reverence God would not have so much to deplore; but that the practice is too common, even among Christians, few will deny. This, Sir, is an evil to which I wish to call public attention; and, among the rest, I particularly request the regards of the Ministers of the Gospel. Their business is to minister in holy things; and perhaps the frequency of their engagements in fresh exercises, leads them into forgetfulness on this particular point. In reasoning with men on any subject, unnecessary repetition of the same word is a proof that the speaker is ill informed, and greatly weakens the force of his argument. In writing, the thing is quite intolerable, and at once leads to the rejection of a book so composed.

Various allowances are, however, to be made to those who deliver unstudied, extemporaneous discourses,—they are, I suppose, nearly unconscious of the evil—this, however, they should not be; for in addressing men on religious subjects, and much more so when they address the Majesty of heaven and earth, their words, few or many, should be well chosen. Our Lord particularly charges his disciples "not to use vain repetitions." Now I think it will be ad-

mitted, that the unnecessary repetition of any word will fairly entitle it to this character. Surely, then, the veneration which should always be manifested for the Sacred Name, should lead Christians, and Christian Ministers, to be as sparing in their use of this name, as due regard to the illustration of their subject will admit. "Thou shalt not take the name of the Lord thy God in vain." This is high authority, and claims regard in a more extensive sense than Christians at first sight might seem to think.

Many persons fancy, if they are speaking on religious subjects, or offering up prayer to the "Most High," they are at liberty to use this name at the beginning, middle, and ending of almost every sentence; and by doing so, they are not aware, though I have frequently observed it to be the case, they make some of their addresses really without meaning. To such I would say, remember the third commandment, and that unnecessary repetition is vain. We know that, in common conversation, it is considered very ill bred, and very vulgar, to repeat the name of the person we are addressing in every sentence. Having mentioned the person's name at the commencement of our discourse, the personal pronouns I, thou, he, and you, are quite sufficient in future to make our address to be fully understood. All good orators, I have observed, avoid a too frequent repetition of the name of God, both in their preaching and prayers, and their doing so is admired by all sensible hearers. The late Mr. Newton, in writing to a friend on this subject, said, he did not like Ministers, in their discourses, to "chime on the name of Jesus;" and he was not sure but in doing so to the extent that some did it, little short of a profanation of the divine name was committed.

The worshippers of Baal called out from morning till noon, "O Baal hear us!" but Elijah's address to the hearer of prayer was simple, and unattended by vain repetition. The form of prayer dictated by our Lord, which he has commanded us in our prayers to imitate, is unaccompanied with the repetition of the name God. What, then, are we to think of those preachers, the one half nearly of whose sermons and prayers are made up of repetitions of the Sacred Name? I do not accuse them of intended irreverence; but to me it argues, that such persons either come forth very ill prepared for their work, or that they have fallen into a very inexcusable error, in imagining, that by unceasingly pronouncing the name of God, their discourses will be better received. I assure such Ministers, if they knew the mind of their hearers, such a practice is almost universally disliked. I have heard it condemned both by the religious and irreligious, and I really hope many of our Ministers will alter their general practice on this head. In prayer, the very frequent repetition of the divine name is quite out of place; for in such an exercise it is not required. "Holy and Reverend" is his name, let all his people sanctify it, and pray that it may be so throughout the earth.—Amen. F.

THE GREEK TESTAMENT—AN ANECDOTE.

About a hundred years ago, a shepherd boy, wrapt in his plaid, went into a bookstore in Edinburgh, and asked for a second-hand Greek Testament, being unable to buy a new one. The bookseller having handed him one, he asked the price. "For whom do you want it?" inquired the bookseller. "For myself," answered the boy. "Then," said the bookseller, "if you will read and trans-

late a few verses, you shall have it for nothing." The poor boy, highly pleased with the proposal, complied with the conditions, and carried off the Testament in triumph.

Many years afterwards, the late Rev. John Brown, of Haddington, then in the midst of his fame as an author, entered into conversation with the bookseller. The latter, who was well acquainted both with his person and his character, received him with marked respect. In the course of conversation, Mr. Brown inquired if he remembered the circumstance above detailed. "I remember it well," replied the bookseller, "and would give a good deal to know what became of that boy; for I am sure that he has risen to eminence in some way or other. "Sir," said Mr. Brown, "you see him before you." It is needless to add that the recollection was highly gratifying to both parties.

Review.

Agreeably to an intimation in our Review of these lectures in our last number, we are now to give an abstract of the second; in which, as heretofore intimated, is found the chief object of the author in the discussion contained in the pamphlet before us. The subject indeed is here treated in a manner so lucid and satisfactory, and is so important in itself, that we wish, in place of an abstract, or an analysis, we could give the whole lecture, just as it stands. But as we cannot do this, we shall abridge the first part, in which the author prepares the way for the result at which he arrives; and the result itself, with the two important inferences with which he concludes, we propose to quote at large—To this extent, we do not think we could fill our pages better. The benefit of our readers is the object at which we desire to aim, in all we either write ourselves or extract from the writings of others; and a just apprehension of what should be understood by *the prayer of faith*, is what is peculiarly needed at the present time, and in the present circumstances of the Presbyterian church. Our own remarks will not be numerous or extensive.

The second lecture is introduced with a restatement of the method proposed in the first, for the illustration of the text (Jas. i. 5, 6, 7.). Professor R. remarks, that of the four inquiries, which he had proposed to answer, the first three had already been considered. He then adds, "We now proceed to the fourth, and ask, *First*—what is to be understood by *the prayer of faith?*

"This expression," continues the author, "seems obviously capable of two senses, and must be understood differently according to the different kinds of *faith* employed in prayer. In the primitive church there is reason to believe that two kinds of faith were thus employed: one *extraordinary*, being peculiar to certain individuals, who had the gift of working miracles; the other *common*, belonging to all Christians who truly embraced the gospel. Both were the result of divine teaching, though perhaps in a different way; and both were founded upon the testimony of God; still they were in various respects different from each other. The *first*, which we denominate *extraordinary*, and which was connected with miraculous operations, was not necessarily, it would seem, a gracious exercise. Certain it is that many wrought miracles, and miracles in Christ's name, who will be disowned by him at last. Whether they wrought them *with* or *without* faith, is not expressly said; but as they wrought them in Christ's name, there is a fair presumption that it was through faith in that name. And this presumption is the

stronger when we consider the language which the apostle holds on the subject of miraculous gifts in general. (1 Cor. 13.) "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though *I have all faith*, so as to remove mountains, and have not charity, I am nothing." Here it is supposed, not only that men might work miracles without being Christians, but that they might *work* them in the exercise of faith in the divine power and veracity: nay, that they might possess *all faith*, so as to remove mountains, or the highest degree of faith connected with miracles, and yet be destitute of *charity*, or love. Not so the faith common to all true believers. This in all cases is a gracious or holy exercise. Love is essential to its very being. It not only gives credence to the divine testimony, in whatever manner exhibited, but cordially approves of that testimony. It is not merely an intellectual but a moral exercise; and hence it is described as purifying the heart and overcoming the world. The faith of miracles might exist without a renovated heart; but this never exists except in those who are born of God and love God, and therefore it is placed among the fruits of the Spirit, and regarded as the grand condition of salvation. 'Circumcision is nothing, and uncircumcision is nothing,' saith the apostle, 'but *faith which worketh by love.*

It is not to our present purpose minutely to distinguish between these two kinds of faith, nor to inquire how often it is probable they were blended together in the same persons. It will be enough to have it distinctly understood that they were, in some important particulars, diverse from each other; and therefore that we cannot reason from one to the other as if they were radically and essentially the same."

Here our author is at the very fountain of the error which he seeks to correct. It originates in confounding *the faith of miracles* with *evangelical or saving faith*, and in applying to the latter, what in the Holy Scriptures is spoken only of the former.

This error is sometimes witnessed in its extreme, when those who have had but little knowledge of the Bible first become deeply engaged for the salvation of their souls. The case of Bunyan, in his temptation to try the genuineness and strength of his faith by working a miracle, as he describes it in his "Grace abounding to the Chief of Sinners," is no very uncommon case. Bunyan was, and many others are, happily delivered from this temptation and error. But the whole host of fanatical miracle workers, and confident predicters of individual conversions, in modern times, appear to act under the unhappy mistake and delusion we here contemplate. They misapply passages of Scripture which exclusively relate to the faith of miracles, to the faith which is essential to salvation; and think that it is only the want of a stronger faith of the latter kind, which disqualifies them and their friends for doing all the wonderful works which were done by the apostles and other primitive Christians. In the Roman Catholick church this error seems to be reduced to system; as we find that it is a part of the creed of that church, that their distinguished saints may, and still often do, work miracles of the most astonishing kind.

But even when all these extremes are avoided, some persons of real, and in general, rational piety, appear to cherish a portion of the same error. They conclude from the enlargement and fervour which they find in praying for a specifick favour or blessing, that such favour or blessing will certainly be granted them. Now that genuine and fervent prayer will always be followed with *a blessing* to those who offer it, we firmly believe; but not that the blessing will consist in granting the specifick object prayed for. It should always be kept in mind that the specifick object may be denied, and yet that something better may be granted in its place—something more for the glory of God, and more for the real and permanent good of the petitioner himself—something which, if he were fully enlightened and sanctified, he

would himself prefer before that which he so earnestly and exclusively seeks. The truth is, we never pray aright, in regard to any specifick thing that God has not absolutely promised to bestow in answer to prayer, unless we do it with a portion of the temper and spirit of our blessed Lord, when thrice he prayed in agony, that if it were possible the cup of anguish might pass from him, and yet as often added, "nevertheless, not as I will, but as thou wilt—not my will but thine be done." Here is our example, in all cases of prayer for specifick blessings in regard to which God has made no absolute promise; and thus asking, our prayers will certainly return with abundant blessings into our own bosoms, whether the particular thing asked for be granted or not. This conclusion professor Richards has fairly reasoned out—*scripturally* reasoned out—in this excellent lecture. He has proved beyond reasonable controversy, that such is the teaching of the infallible oracles of God, in regard to this important subject.

He proceeds immediately after the quotation we have given, to show what the faith of miracles was, and occupies nearly three pages of this closely printed pamphlet in showing what was its nature, and in exhibiting examples of it from the Holy Scriptures. As to its nature, he says, "What has been denominated the *faith of miracles*, because *peculiar* to those who wrought miracles, and *necessary* to such extraordinary displays of the divine power, seems to have been, not only a firm persuasion of the divine power, by which all things possible are alike easy to God, but that the contemplated miracle, in any given case, *would certainly be performed.*"

After proving clearly, from the sacred volume, that it was essential in the *faith of miracles*, that there should be a firm and unwavering persuasion, that in every given case a miracle would be wrought, he adds as follows—

"But it may be asked, how it could be known that it was the pleasure and purpose of God that a miracle should be wrought in any given case? Whether this question can be answered or not, let it be remembered that this fact of the divine purpose must have been known, or no sure ground for the certainty of the event could have existed. Our reply, however, is, that the purpose of God in the case might have been known by the immediate suggestions of the Holy Spirit. Nor is there any inherent improbability in the supposition that those who wrought miracles by the power of the Holy Ghost should receive intimations from him when and where these mighty works were to be performed. Did he preside over their thoughts, and over their words, whenever they opened their lips on the subject of their heavenly message, and can it be unreasonable or incredible that he should point out to them the fit occasions for those works by which their message was to be confirmed? Without some supernatural intimation of this kind, it does not seem possible that any firm persuasion of the miraculous event could exist. For can men believe without evidence? or could evidence be derived from any other quarter, as to the future occurrence of a miracle? But allow the intimation we have supposed, from that ever-present Spirit who was given to the primitive disciples, in his miraculous teaching and guidance, and all difficulty vanishes. What would otherwise appear a weakness or absurdity, becomes a plain and obvious duty. And thus the *faith* of miracles will have something to rest upon, as it is nothing else but giving credit to the divine testimony. It involves the belief that a miracle will be performed in a given case, how strangesoever the miracle may be, agreeably to the suggestions of that Divine Spirit by whose agency it is to be accomplished."

After thus disposing of the inquiry in regard to the faith of miracles, the author says—

"But there is another kind of faith employed in prayer, common to Christians of all ages—a faith which takes hold of the divine attributes and the divine promises, without any miraculous intimation concerning the result—a faith which rests distinctly and primarily upon *God's word*, making *that* the rule and limit of its expectations. Whatever is declared in the sacred volume, it stands ready to receive, and to employ as an argument in prayer. Beyond this it never goes. At the same

time, it may be remarked that this faith is the fruit and effect of divine teaching. It is wrought in the soul by that Almighty Agent who enlightens the understanding and sanctifies the heart; and it comprehends in it such a vivid belief of what *God is*, and of what he is ready to do for those who truly seek him as no unrenewed man ever possessed. Nor is this all—it implies a cordial approbation of the divine character and will. For, as we have already heard, it is a faith which works by love.

How this faith is put forth in the duty of prayer, may require some elucidation. I cannot better express my own views, than by saying that faith in this case is directed chiefly to two things—the attributes of God, and the promises which God has made in and through his dear Son.

1. Faith in the first place is directed to the attributes of God, and has much to do with these in the article of prayer. This is clearly implied in the declaration of the apostle, "He that cometh to God must believe that *He is*, and that he is the rewarder of them that diligently seek him," as if there could be no acceptable worship without such belief."

The author here goes on to show that the faith of which he speaks is "in most of the prayers recorded in the Bible, seen to fix upon some one or more of the divine attributes—and that *often*, if not *always*, it takes hold of the divine power." After a very satisfactory illustration of this particular, he proceeds to show—

"2. How faith regards the promises of God, all of which are made in and through his dear Son. Shall I say, it regards them as they are, or according to their true *intent* and *design*. In other words, that it makes them speak a language which the Holy Spirit intended they should speak, without narrowing them on the one hand, or giving them an improper latitude on the other. These promises are different in their character, and faith knows how to distinguish them." It is then shown that the promises are either *absolute* or *conditional*, *definite* or *indefinite;* and the nature of each of these classes of promises is explained, and examples of each are referred to in holy writ. In closing what he says on *indefinite promises*, professor R. approaches and introduces his main point in the following manner—

"When Christ says in his sermon on the mount, (Matt. viii. 7, 8.) '*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you: for every one that *asketh receiveth;* and he that *seeketh findeth;* and to him that *knocketh* it *shall be opened*'—it can hardly be made a question that this language authorizes every man, and especially every true Christian, to ask what he will for himself or for others, pertaining to this life or the next, and to ask with the hope that he shall receive, provided the object be lawful, and that he ask for it in a right manner. And to give the greater encouragement to prayer, Christ adds, 'What man is there of you, who, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask *him?*' Here, then, is a promise, that if we *ask*, we shall *receive;* if we *seek*, we shall *find*, if we *knock*, it *shall be opened unto us;* and it restricts us to no particular kind of blessings—but its language is broad enough to cover all our wants, and all our desires, which at any time we may have occasion to present to the throne of divine mercy.

A serious question now arises: how are we to interpret this promise, and other kindred promises, alike comprehensive in their character? I know of but two general opinions which are entertained upon this subject. One is that which I have already suggested, that promises of this kind are to be regarded as *indefinite*, so far, at least, as they stand related to the things where the will or purpose of God is not known: holding true in a sufficient number of cases to encourage hope and excite to prayer—but in no degree pledging the divine veracity that whatsoever we ask with the faith common to true believers, or if you please, in a right and acceptable manner, we shall certainly receive. The other opinion is, that God has bound himself in these promises to give to his children *whatsoever things* they ask *believing*, making no exceptions—but construing the promises as being strictly and universally true, applying to every case where the blessing is sought in the manner required. Thus, if a man were to ask for his daily bread, and to ask it with that faith which he is bound to exercise, the truth of God stands pledged in the promise to grant it;

or if he ask for any other favour, temporal or spiritual, for himself or for others, he may ask with an unwavering assurance that he shall receive, and receive the very thing he asks. Which of these opinions is true? To aid in determining this question, let me solicit your attention to the following remarks:"

We regret that our space forbids us to give more than the statement of the several particulars, and a few detached remarks, under one or two of them.—

"1. First, it is more desirable in itself, and a far greater privilege to the believer, to have the promise understood with the limitation we have suggested, than to suppose that God is pledged to give the very thing which is asked, be it *wise* or *unwise*, for his own glory on the contrary. * * * * *

"2. Besides: who that is any measure sensible of his own weakness and fallibility, but must be compelled to acknowledge that, in a thousand cases, when he prays, he knows not *what*, all things considered, would be for the best. His desires may be ardent, and directed to an object lawful in itself, and apparently of great moment, when yet he cannot tell whether, in the whole view of the case, it would be better for God to *give* or *withhold*. * * * * *

"3. But farther: it has commonly been supposed that our prayers, for many things at least, should be offered with submission. But it is difficult to conceive of any case where this ought to be done, if we interpret the general promises made to prayer without any restriction. * * * * *

"But if all the promises made to prayer are to be understood without any limitation or restriction, pledging God in every case to give the very thing which is asked, how could it ever be our duty to ask with *submission?* Our requests, it would seem, ought to be as unqualified and as absolute as the promise; and the only point to be aimed at would be firmly to believe that our requests would be granted. * * * * *

"4. Again: it is not unimportant to remark that the apostle John appears to have interpreted the promises made to prayer with the same limitations which we have done; in all cases, I mean, where the will or purpose of God is not known. (1 John v. 14, 15.) 'This,' says he, 'is the confidence which we have in him, that if we ask any thing *according to his will* he heareth us.' That is, as I understand the passage, he lends a gracious ear, and grants our requests: '*if we ask any thing according to his will.*' But when can this be said of us? If the *will* of God here be understood to mean his *sovereign pleasure* as well as his *perceptive* will—*what* he wisely purposes as to the event, no less than what he commands as a matter of duty, (and we can see no reason why an interpretation thus comprehensive should not be given,) then it is obvious that we do not ask *according to his will*, in the full meaning of the apostle, unless three things can be affirmed of our petitions; first, that they are *authorized*, embracing proper subjects of prayer; secondly, that they are offered in the spirit which God requires; and thirdly, that they *coincide* with his purpose or his sovereign pleasure, being such requests as in his wisdom he will deem it proper to grant. When all these circumstances concur, no doubt can be entertained that God will hear our prayers, and answer us in the very thing we ask. But this is adopting the principle advocated in the preceding remarks, that God is no farther bound by his general promise to hear the prayers of his people, than to give such things as in his wisdom he shall judge most suitable in the case."

The professor here continues to illustrate his "adopted principle," at considerable length, and with an overwhelming force of scriptural evidence. But we have already trespassed on the bounds we had allotted to ourselves, as preliminary to the result of the whole, and the inferences deduced from it, which we have promised to give at large. We hope our readers will give this quotation, long as it is, a very attentive perusal, for it is highly instructive, and cannot, we think, fail to prove edifying, if it be duly considered.

"From this extended view of the subject, what other conclusion can be drawn, than that the promises made to prayer must be understood with limitation in all cases where the will of God is not known.

If the question then return, how does faith regard the promises of God? our answer must be as before—it regards them as they are, and embraces them according to their true intent and design. *Absolute* promises it regards as absolute, *conditional* as conditional; those which are *definite* as holding true in every case, subject to no restriction or limitation; and those which are *general* or *indefinite* it regards as *indefinite*, and interprets them accordingly.—Some of the promises it considers as specifically made to the apostles, and others in the primitive church, and not applicable

to Christians in general; others as belonging to Christians of all ages, and designed to awaken hope and encourage prayer.

But it may be asked how can these promises encourage prayer unless we believe them? And if we believe them, do they not insure to us the very things we ask? Is it not said, "All things whatsoever ye ask, *believing*, ye shall receive?" and again, "Whatsoever things ye desire, when ye pray, *believe that ye receive them*, and ye shall have them?" True: but these promises were made to the immediate disciples of Christ, who had the power of working miracles, and from the connexion it appears, ought to be limited to them and to others gifted with the same power. Whenever they exercised the faith necessary to a miracle, the divine veracity stood pledged that the miracle should be performed. But as these promises were made to a peculiar kind of faith, it is evident that they cannot be applicable to Christians at large, by whom no such faith is exercised. But farther: suppose that these promises had respect to all true Christians equally, it is plain that they secure nothing until the events prayed for are believed. "*Believe that ye receive them and ye shall have them,*" is the promise. It is not enough of course to believe that God is *able* to grant our petitions, we must believe that he *will*, or the condition of the promise is not complied with, and God is not bound. But how shall we come to this belief? We cannot come to it through the medium of the promise, because the promise pledges nothing, and secures nothing, until we actually believe. It affords no evidence that God will grant our requests, until we have first believed that he will grant them, and then the evidence comes too late to be the ground of our faith, because we have believed already. We cannot apply the promise until we have fulfilled the condition of the promise; but in fulfilling this condition we have exercised the faith required, which is a fact prior to the application of the promise and not subsequent to it; and consequently does not depend upon this application. It must be obvious, we think, to all, that faith in this case cannot depend on the promise, whatever else it depends on; but the promise, as to its obligatory force, depends on faith—which must always be presupposed before the promise can be applied. To suppose, as some have done, that faith is founded on the promise, is to suppose that the effect exists anterior to the cause, or that the effect has no cause; for until faith exists, the promise avails nothing, as to the certainty or probability of the desired event, and cannot be the ground of faith, unless it be to believe that God will hear us, if we first believe that he will hear us. From what quarter then must the evidence be derived on which this prior faith is to be built? It cannot be drawn from the promise, as we have seen, for that pledges nothing until this faith is in being; nor from any other source, conceivable by us, short of an immediate and special revelation. That such a revelation is possible will readily be admitted, but it will be long, if we mistake not, before, in the judgment of the Christian world, it will be regarded as in any degree probable.

It is again inquired, however, if Christians do not draw near to God in the full assurance of faith, and if they are not required to ask in faith, nothing wavering? Certainly; this is their privilege, and this is their duty. But what is their faith *assured* of? Not that they shall receive every thing they ask, whether it be best for them or otherwise; but that God is a being of infinite perfection, ready to do for his people more than they can ask or even think, and who will do all that they desire, unless his eternal wisdom shall decide to the contrary. This is what their faith is assured of, when it is grounded upon the sacred oracles. And is not this enough? Does not this place their hopes and expectations on the best possible foundation? Besides, let us suppose that when they pray they refer their petitions to the sovereign pleasure of God, as they ought most surely to do in all cases, where that pleasure is not known; what is the import of such reference? Is it not that God *should grant* or *not grant*, as it may seem good in his sight? Let the event then be as it may, their prayers are virtually answered, though they receive not the very things they desired. They receive what is best for them; and so far as they were sincere in submitting the matter to the will of God, they have what they ultimately chose.

Should the question then return, with which this lecture commenced, "*What is it to pray in faith, and how far has God bound himself to hear such prayer?*" the answer will be obvious. If the *faith* concerned be the faith of miracles, then it is to pray believing that the very thing which is asked will be granted; but if reference be had to the faith common to all true Christians, then it is to pray firmly believing in the being and attributes of God, in the truth of his gracious promises, and in the general fact that he is ready to hear prayer, and to grant to his people whatsoever they ask *according to his will*, withholding nothing which he perceives best for them, and most for his glory. In all this, however, it is to be understood that we ask in Christ's name, and expect a gracious hearing on his account solely, as the great Mediator of the new covenant, through whom all the blessings of that covenant are bestowed.

We conclude this long discussion with two remarks.

And first: if we have taken a right view

of this subject, it is easy to perceive that they must labour under a mistake who imagine that their prayers shall infallibly be answered in the very thing they ask, provided they ask in the manner which God has prescribed, or in a way acceptable to him. They ask, it may be, for the conversion of an individual, or for many individuals; and if they ask with a certain degree of fervour, connected with confidence in God as the hearer of prayer, they suppose that he is bound by his promise to grant their requests; and hence it has been common for such persons not only to indulge the hope that their prayers will be literally answered—a circumstance which we do not condemn—but to predict with confidence that the thing prayed for will certainly be given. They are sometimes heard to say that they have gotten a promise to this effect, because, as God has promised to hear prayer of a certain character, and believing that they themselves have offered such prayer, they conclude that God is now pledged by his promise, and will verify it to them. Their mistake, however, lies in this: God has made no such promise as they suppose to prayers which his people offer to him in the exercise of a true and living faith. They construe the promise as if it were *definite* or *universal;* holding true in every case, and subject to no limitation or restriction: whereas we believe, and have endeavoured to show, that the promise is *indefinite* in all cases where the will or purpose of God is not known: of course, that the veracity of God is not pledged to grant the very things we solicit; but that he gives or withholds according to his sovereign pleasure. But, to prevent all misconception, let me explicitly state that there is the utmost encouragement to pray, and that the hopes of God's people may justly rise high that he will hear and answer their prayers, and often in the very things which they desire; that they have cause to hope the more, the more their hearts are drawn out to him, the more they can see of his glory, and lie at his feet, and exalt his eternal majesty in their hearts; the more they can take hold of his strength, and apprehend the truth of his promises; the more they can see of Jesus, the great Mediator, at the right hand of God, and the stronger their reliance upon the fulness of his righteousness, and the preciousness of his blood. Nay, they may have so much hope, arising from these and other circumstances, that God intends to hear their prayers in the very things which they ask, as to indulge in a prevailing expectation that he will; but they have no certainty, nor can they arrive at it by any process whatever. God is not bound, nor can they certainly tell what he will do until the event shall declare it, unless you suppose a special revelation.

But I hear it said, would God breathe into my heart such desires, so *sincere*, so *ardent*, unless he intended to answer them? I may reply, it is not very probable, but still there is no certainty. Had not Paul very sincere and ardent desires for the salvation of his brethren, his kinsmen according to the flesh? and were not these desires the fruit of the Spirit? These desires, however, though often expressed in prayer, were not granted. And it may be so with respect to many who offer fervent prayers now. Besides, where has God said that he will not move his people to feel and pray as they ought to do, without giving them the very things which they ask? Are they not bound to plead for every blessing, and especially for spiritual blessings, with the utmost sincerity, and, where the blessing is supremely important, with all the strength and fervour of their souls? Would they not thus plead if they were perfectly sanctified? and would it not be a privilege to plead in this manner, though God should not always grant the very thing which they desire? Who can say that God does not often impart this spirit of prayer chiefly for the purpose of bringing his children near to him, and perfecting that holy fellowship which they have with the Father and the Son?

Far be it from us to dampen the faith and hope of Christians by these remarks, or in any degree to diminish the proper inducements to prayer. Would that they might feel a thousand times more confidence in the power, and wisdom, and grace, and covenant faithfulness of God than they do; and that they took a far deeper interest in the cause of truth and the salvation of their fellow men! But we desire to guard against a spirit of presumption, and to promote a correct mode of thinking and speaking on this deeply momentous subject.

2. We remark, secondly, that as we have no authority for predicting any particular event simply on the ground of our prayers, as though God had bound himself to grant whatsoever we desire, so, on the other hand, it is venturing too far to assert that we shall not have this or that mercy unless we pray for it. We must be careful not to limit God where he has not limited himself. There are many favours which he ordinarily gives in answer to prayer, and some perhaps which he will not give unless duly solicited at his hands. But it is wise in us not to invade his sovereignty, nor to set bounds to his goodness where *he* has set none. It is usual for God to connect the salvation of children with the fidelity of parents; and if a parent is unfaithful, and neither prays nor labours for the conversion of his children, as he ought to do, it might justly be said that he has little or no reason to expect their conver-

sion. It is God's usual method to connect revivals of religion with the prayers and fidelity of Christians in those places where revivals occur; and it might be proper to say that Christians have no reason to expect a revival in such places, while they remain in a great measure indifferent to this object, and neither pray nor labour for it with becoming zeal. But is it not going too far to assert that this is God's only method of building up his cause? that a revival will never be experienced and sinners converted until Christians awake and cry mightily to God for the descent of his Spirit? In other words, that God will not pour out his Spirit upon a congregation but in answer to solemn and special prayer by his people for this object? Such language is often employed, but we think it *unguarded*: it is warranted neither by the tenor of God's promises, nor by the events of his providence. He does more for his people often than they ask, and sometimes surprises them by a mercy which they neither looked for nor requested. I could mention several important revivals of religion, (nearly twenty,) if an ingathering of souls into the Redeemer's kingdom ought to be so denominated, which were not preceded, so far as human eyes could discern, by any special spirit of prayer on the part of the Lord's people. They were manifestly asleep when the heavenly bridegroom came, and were roused into action only by his almighty voice calling dead sinners from the tomb.

Such events do not happen to exculpate the *unbelief*, the *slothfulness*, and *stupidity* of Christians, but to display God's sovereignty, and to overwhelm us with the boundless riches of his mercy.

I know it may be said that it is not easy to determine whether such revivals as I have alluded to were not, after all, the immediate answer to prayer. Some person, however obscure or unheeded, may have prayed for them some time or other, if not immediately preceding their commencement. This, indeed, is possible; though no evidence can be produced of the fact. But, were this admitted, one thing is certain: the churches, as collective bodies, were asleep; and this is enough for our purpose. It shows that the blessing was not necessarily suspended on their prayers —at least those solemn and earnest prayers to which the promise of God is evidently made. God has promised, for the purpose of encouraging his people to pray; and he fulfils his promises in such circumstances, and often with such particularity, as to inspire his people with confidence and joy; but this hinders not the display of his sovereign mercy towards individuals and communities whenever and wherever he may judge it will subserve the purpose of his glory. Let us beware then of taking ground which he himself has not taken, and of dealing out assertions concerning the operations of his grace which neither his word nor his providence will sustain. At the same time, let us also beware, that our very caution do not betray us into lukewarmness and unbelief; and that, under a pretext of divine sovereignty, we excuse our want of zeal in the cause of man's salvation. We act under a fearful responsibility, and danger awaits us on every side. Our only safety lies in making God's word the rule of our faith, and his glory the end of our actions. May he give to us that *humble*, *inquisitive*, and *impartial* spirit which is intimately connected with successful investigation, and which will be the surest pledge of our understanding and obeying the truth.

Literary and Philosophical Intelligence, etc.

Liberia.—We have received the Liberia Herald of the 7th September. The settlement continues to flourish. The annual election of Vice Agent, two Councillors, High Sheriff, Treasurer, two Censors for Monrovia, and two for Caldwell, Committees of Health for Monrovia, Caldwell and Millsburgh, and Committees of Agriculture for the same places, took place in the beginning of September. The election for a Vice Agent was a close one.—A. D. Williams, the successful candidate, receiving 152 votes, and G. R. M'Gill, his opponent, 139. The Herald says that the election passed over in peace, "and though we have no broken heads or limbs to record, it was not owing to the want of zeal on the part of the friends of the candidates." A good example is set by this infant empire to nations that are older and should be wiser. During the month of August, the thermometer ranged at Monrovia from 70 to 78 degrees, with but very slight variations in the course of any one day. The commerce of the settlement is constantly on the increase. Vessels from Great Britain touch at the port almost weekly. The masters of American vessels, as they become better acquainted with the coast, pay but little regard to the seasons; and it is stated that during the greater part of the last periodical rains there was much activity and bustle in the business part of the town.—*N. Y. Com. Adv.*

Gold Mines in Egypt.—A letter from Alexandria, in Egypt, dated Aug. 12, states that M. Linant, a French traveller, has discovered a rich mine of gold in the mountains that run along the Isthmus of Suez. He conveyed 9 chests of the ore to Cairo, some of which, on being smelted, rendered one-fifth of pure metal. The most productive of the mines of Peru do not afford a larger proportion.

The following is a statement of the coin struck at the mints of France from the commencement of the reign of Napoleon:

	fr.	c.
Imperial coinage, .	1,415,854,495	50
Coinage under Louis, XVII., ...	1,004,163,169	75
Do. under Charles X.,	685,430,240	50
Do. under Louis Philip,	279,852,948	50
Total, ...	3,385,300,854	25

In 1831, the issue was 254,619,578 fr. 50c., of which 49,641,380fr. in gold, and 264,978,196fr. 50c. in silver.

	fr.	c.
The Paris mint struck,	104,900,000	50
Lille do.	44,122,566	50
Rouen do.	42,162,207	25
Lyons, do.	17,261,778	
Marseilles do. . . .	10,176,180	

The mints of Paris, Lille and Rouen, are the only ones that struck gold coin. In the specie in circulation are comprised not only the 3,385,200,854fr. 25c. struck since the reign of Napoleon, but also, the old coin and that of the Republic. This specie has not remained in France, as French coin is to be met with all over Europe. But the loss is compensated by the introduction of foreign coin into France. Hence it is evident that France possesses the greatest portion of the metallic circulating medium.

Thirty millions of bushels of barley are annually converted into malt by the breweries of Great Britain; and upwards of eight millions of barrels of beer, (of which more than four-fifths are strong,) are brewed annually. This enormous consumption attests the fondness of the people for the beverage of their forefathers. —*London Mirror.*

Education of the Blind.—The situation of no class of sufferers deserves more commiseration, and generally excites more sympathy, than that of the unfortunate blind, who are deprived of that sense, which, of all others, perhaps, is the source of most enjoyment to those who have it in vigorous exercise. They who were deprived of sight in early life, prior to the cultivation of the mind by education, suffer comparatively, in a greater degree, perhaps, than those in whom blindness is a natural consequence of age, but whose minds, well furnished, afford materials for reflection. To supply this deficiency, is truly desirable; and it appears that a person well recommended and acquainted with the art of instructing this class of sufferers, is at present in the city, ready to engage in the business, if encouraged to do so. We do not know whether the design of the Wills' Hospital embraces the education of the inmates; but we presume it would naturally have had a place in the benevolent mind of the founder of that institution; if so, a better opportunity than that now afforded, by the presence of Mr. FRIENDLANDER, of obtaining a suitable instructor, may not soon offer. We were not aware of the number of the blind in the United States, until induced by the notice of his being here, we examined the last census, which furnishes information on the subject. It appears from it that there were in 1830—5444 of this class in the United States, viz: 3974 whites, and 1470 blacks, being about one in every 2363 persons of the whole population. From a hasty calculation, it appears that the coloured population of this class are more numerous in proportion than the whites; as the whites are one in 2650, and the coloured one in 1584; the proportions are very different in the different states. In Pennsylvania, there are 503 blind, viz. 475 white, and 28 coloured; being about one in every 2680 of the population. What proportion are of a suitable age to receive instruction, cannot be accurately ascertained.—*Hazard's Register.*

Religious Intelligence.

The small space to which we are obliged to confine our Religious Intelligence for the present month, we fill with an article from the London Missionary Chronicle, for October last. We select this article because it relates to a missionary station, of which we believe the most of our readers have heard but little. It gives a very affecting view of the moral principles, as well as religious superstitions of the Chinese—a people whom some infidel writers extol for their ethicks—It is, we think, worthy of notice, and certainly is

very gratifying, to find Mr. Medhurst saying, in the close of his report—"My dear partner, and our four children, together with our valuable coadjutor, Mr. Young, have all been preserved from sickness and danger for a considerable period." Batavia has usually been considered as the grave of Europeans. Yet here is a family of seven individuals, that "for a considerable period" have not even been visited with sickness—at as an unhealthy a misionary station probably as any one in the world. With a suitable precautionary system, we believe that missionary enterprises, under the blessing of God, may be prosecuted, without such terrifick apprehensions from unhealthy climates and places, as are too generally indulged.

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BATAVIA.

Extracts of a Letter from Rev. W. H. Medhurst, dated Batavia, 30th Jan. 1832.

Honoured Fathers and Brethren,—

Amid the multiplied changes continually occurring in human affairs, and the inroads death is perpetually making in the ranks of mortals, your agents at this station are still enabled to hold on their accustomed course without any material interruption. Our divine Saviour has graciously prolonged our unworthy lives, and preserved us in health and activity up to the present period. The usual routine of missionary duties has been gone through, and no available opportunity wilfully neglected, of endeavouring to communicate the saving knowledge of the gospel to them that sit in darkness and the shadow of death;—but still we cannot but feel our need of a revival, and of a double portion of the spirit of all grace, to prevent our desponding under the long trial of our patience, and to invigorate us while waiting for the early and the latter rain; particularly as we see so little good resulting from the long-continued operations at this station, and the heathen mind still remaining proof against repeated efforts to bring them acquainted with the truth as it is in Jesus. Those only who know the worth of immortal souls, and who feel the stirrings of a Saviour's love, can have any adequate conception of the sorrow and anguish that fill the missionary's mind, when, going from house to house, day after day, he meets the same cold reception, observes the same chilling indifference, and is dunned by the same stale objections, which have been answered a thousand times, and still a thousand times recur, as if they had never been refuted. To keep up the spirit of vigorous effort in spite of opposition, is easy, compared with the maintaining of it amidst inattention and neglect. Grace and prayer alone can keep alive the flame of missionary zeal amid such discouragements—oh, that the Lord would visit us in mercy, and make all grace to abound towards us! And, oh that every well-wisher to missionary objects would be fervent in prayer on our behalf, and give the Lord no rest till he come and rain righteousness upon us!

Missionary Labours at the Station.

Notwithstanding, however, the desponding and self-condemning tone, in which I have been compelled to commence this communication, yet have we had, during the last half-year, some reason to thank God and take courage. The English congregation, on Sabbath mornings, has maintained, yea, increased, its usual numbers, and a proportionate degree of seriousness and attention has been visible. Two of our English friends have, within the last few months, given decided evidence of a work of grace on their souls, and have joined us in celebrating a Redeemer's love. One of these has been brought by affliction to seek an interest in the best things, and the other has been constrained to devote his youth to God as the most reasonable service. The Malay service, every Lord's day at noon, has been conducted as usual by Mr. Young, who has kept charge likewise of the Chinese schools, and, by his devoted piety and discreet demeanour, has increasingly endeared himself to all around. The three members of our native church continue steady, while their number is likely to be increased by a few additions from among the native Christians here. The service, formerly mentioned as conducted in the Dutch church, every alternate afternoon, has been continued, as also the lecture in the open air to the convicts, whose numbers have lamentably increased to upwards of five hundred. Their wild untutored minds seem sometimes impressed, and their attention considerably arrested by the truth. On Friday evenings, a sermon is preached in the Malay language, and on Tuesdays a prayer meeting is held in the same tongue. Depok is visited occasionally, and evidence of good appears.—In addition to these stated services, daily visits are made to the natives in the streets, campogns, and bazaars, for the purpose of conversation and tract distribution; on these occasions, when a few are found collected together, or even one seen seated alone and unemployed, the opportunity is embraced for the introduction of sacred things, and for the exposition of the main doctrines of the gospel. The certainty of

future retribution, the demerit of sinful men, the need of a Saviour, and the suitableness of the gospel to our state and wants, are the main topics.

Defective and erroneous Notions of Moral Obligation entertained by the Chinese at Batavia.

The chief difficulty with the Chinese seems to be, to make them at all sensible of their guilt and danger, principally because sin, in their estimation, is a very different thing from what it is in ours; the word *sin*, in their language, being synonymous with crime, and those things only being accounted sinful which are cognizable and punishable by human laws;—thus murder, arson, theft, and adultery, are considered sins; but lying, deceit, fornication, gaming, drunkenness, pride, anger, lust, and covetousness, together with all bad passions of the human heart, which do not proceed to any glaring act injurious to our fellow-creatures, are none of them considered in the light of sins. Whatever Chinese moralists and philosophers may assert and teach, Chinese men and women in common life do not regard these things as criminal, do not strive against them, nor feel any misgivings on account of their prevalence in their hearts and lives. I have heard them openly and unblushingly plead for the policy and even necessity of deceit in business, without which, they pretend, that they could not live; fornication I never heard condemned as unlawful, so long as both parties were willing to live in that state, and no connubial engagement was infringed thereby; gaming is the more strongly pleaded for on account of its being licensed by law; and drunkenness, with its cognate vice, opium-smoking, can be looked upon as no offence, in their estimation, so long as the intoxicating drug or liquor is purchased with their own money. Indeed, no evil disposition, which can be concealed from human observation, is considered by them as criminal; and, in their reasonings among themselves, their blinded consciences fail not to excuse without accusing them for their transgressions. The law of God has been frequently laid before them, in all its strictness and impartiality —but it is not so easy for a Chinese to apprehend the ground of its authority, or to receive it as a divine communication on the mere words of a stranger; particularly when, instead of recommending itself to their judgments, all the precepts of the first table, and not a few of the second, when explained in their utmost latitude, run directly contrary to their preconceived notions of religion and morality. The only faults which they ever tax themselves with, are, in reality, no faults; such as the quitting their native country while their parents are alive, dying without posterity or laying up for their wives and children; also treading unwittingly on an ant, eating beef, or allowing *hungry ghosts to starve*;—convictions of conscience for such like offences sometimes seize them, but these, instead of furthering, only hinder their sincere humiliation for sin, and heartfelt repentance on account of it.

Their Modes of purifying Conscience, and Ideas of future Punishment.

Again, when convinced in the slightest degree of sin, they have so many methods of pacifying their consciences, and putting far off the evil day, that it does not follow that concern should be manifested for their eternal safety. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel, through the smoke for the use of their deceased relatives in *Hades*, yet they have not the slightest apprehension of being themselves consigned to that dismal place, and make no attempts to escape from it. They believe, indeed, that they may be punished by coming out into the world again in another and a worse shape than that which they now inhabit—that they may even be beggars, slaves, dogs, horses, or the meanest reptiles, yet, as consciousness will then cease, and, whatever they were or may be, no recollection of the same does or will accompany them, they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread, is the reprisal that may be made on their posterity in the present life: they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children and grandchildren should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and, without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come. Thus we never hear any bewailing their lost condition—their whole concern is, What shall we eat? &c., and none saith, Where is God, my Maker?—or what shall I do to be saved? No opportunity has been omitted of making known the Saviour,—of representing his sharp sufferings, bitter death, amazing love, and unlimited power to save; but, though these things be insisted on

over and over again, these people seem to have no heart to them.

Their Indifference to the Offers of the Gospel.—Instance of their Superstition.

All the day long have we stretched forth our hands to a disobedient and gainsaying people—oh, that the Lord would appear in the thunder, in the whirlwind, or rather in the still small voice, speaking to the hearts of this people, and melting them into obedience by the all-constraining influence of a Saviour's love.—The following instance of attachment to idolatry may serve to show the blindness and ignorance of these people: a man's house, in a neighbouring village, being on fire, and there being just time to save a few of his most valuable commodities, he rushed in and rescued—not his goods—but his parental tablet, which stood on the altar-piece, leaving his valuable clothes and merchandise a prey to the flames. He was thus reduced to beggary, and was obliged afterwards to take refuge in a wretched hovel, exhausted with disease and hunger, still clinging to his parental tablet, which he had saved at so much peril and at so great a cost. This tablet is nothing more than the name of a parent, with the date of his birth and death, engraved on a piece of wood, which they look upon as a kind of representative of the deceased, offer to it the daily meed of incense, and rely on the same for health and prosperity. The Catholics, in China, on the accession of a convert, insist on the destruction of this tablet, as a proof of an entire rejection of their former faith.

View of Publick Affairs.

EUROPE.

The latest European dates are from Britain (London and Liverpool) of the 23d and 24th of October, and from France two or three days less recent. We have hitherto been of opinion, that a general war in Europe was not likely to grow out of the collisions between Holland and Belgium, or those between the conflicting parties in Portugal. The last accounts, however, appear more warlike than any we have before seen of late. Indeed, the captain of a vessel arrived at Charleston, S. C., direct from Amsterdam, reports that hostilities had actually commenced between Holland and Belgium. But as he left Amsterdam on the 20th, and we have Liverpool papers to the 24th of October, which say nothing of actual war, we may believe it had not then commenced. All accounts however agree, that every thing short of war begun, had taken place.

Britain.—The British Parliament has been in recess since August last; and the only important article of news from Britain, which we have seen during the last month, relates to the fitting out of a powerful fleet, of about twenty vessels of war, some of them of the largest size, for blockading the Scheld; with a view to coerce the Dutch to agree to the award of the five great powers in relation to the controversy which has so long existed between Belgium and Holland. The British fleet is collected at Spithead, where it is expected that it will be joined by a French fleet, destined to co-operate in the contemplated blockade. We think there are strong indications that the present ministry are losing their popularity in Britain.

France.—By a royal ordinance the French Chambers have been convoked for the 19th of Nov. ult. A new ministry has been formed, at the head of which is Marshal Soult. He is decided in favour of coercing Holland to accept the proposed arrangements in regard to Belgium; and it is said has declared that if the Dutch resist, he will lay the keys of the citadel of Antwerp on the table of the Chamber of Deputies on the day of their meeting. "Let not him that putteth on the harness, boast himself as he that putteth it off." The new French ministry, it appears, are decidedly opposed to what is called the liberal party, and disposed to sustain the measures and the throne of Louis Philip, at every risk. In the expected operations against Holland, Britain and France act in concert. French troops, however, had not entered Belgium at the date of the last accounts; although every preparation had been made for the purpose.

Spain.—There have been great overturnings lately in Spain. The king has been apparently at the point of death, and indeed there was a short period, it would seem, when he was supposed to be actually dead. It turned out, however, to be only a state of suspended animation, and he has since been recovering his health. But during his illness his ministers availed themselves of his delirium, or unconsciousness, to obtain his signature to a repeal of the decree he had previously published, abrogating the Salique law in Spain, and appointing his daughter as the heiress apparent to his crown—the queen to be regent during the daughter's minority—The object of the ministry was

to make the king's brother Carlos his successor, who is understood to be a greater bigot and tyrant than Ferdinand himself. On the king's recovery, and having understood from his queen and other attached friends, what had been done and plotted during his illness and mental imbecility and aberration, he not only dismissed the whole of his existing ministry, but directed Señor Colomarde, who had been at the head of it, to be imprisoned in the citadel of Pamplona, and the Duke d'Alcudia, who had been another principal in the plot against him, to be confined in the castle of St. Sebastian de Cadiz. Nor is this all—Martinez de San Martin, who was political chief of Madrid in the time of the Constitution, has been appointed Superintendent General of the Police of the kingdom. A decree of a general and unlimited amnesty for political offences has also been published—excepting only fifteen persons, whose names we have not seen mentioned. The Spanish forces have likewise been ordered to withdraw from the frontiers of Portugal, and an explicit declaration has been issued of the purpose of Spain to observe a strict neutrality in regard to the war between Don Pedro and Don Miguel for the crown of that kingdom. In a word, the changes that have taken place amount almost to a revolution in favour of the Constitutionalists. It would seem that Ferdinand has discovered that the Popish apostolicals, as they have been called, will be content with nothing short of making the reigning monarch entirely subservient to their views; and believing that they would find in his brother Carlos a more pliant tool than they could make of him, or of his queen and daughter, they have nefariously endeavoured to keep the succession from the latter, and give it to the former. What will ensue, time will disclose. The Spaniards in general are such willing and devoted slaves of the Papal superstition, that they do not seem prepared for any thing like real freedom.

Portugal.—The forces of Don Miguel have made a series of attacks on the lines of Don Pedro, in the neighbourhood and suburbs of Oporto, and in all have been repelled with great loss. It appears, however, that the invaders fought bravely, and in some instances desperately. But it is stated that they have experienced such repeated defeats, that the soldiers refuse to march to any new assault. The British troops in Oporto, especially the officers, have suffered severely in defending the lines. But the most important advantage gained on the side of Don Pedro has been at sea. The fleet of Don Miguel, after having suffered much in previous conflicts with that under the command of the British Admiral Sartorius, took refuge in the Spanish port of Vigo, about eighty miles to the north of Oporto. Thither Sartorius followed, and blockaded the port and the fleet. It is rumoured that in an attempt to escape, the whole fleet of Miguel has been captured by Sartorius; and the rumour, although not entirely authenticated, is attended by circumstances of probability. Should it prove true, it would seem that the cause of Miguel must be nearly desperate; especially as Spain will probably show him no favour in future; and without a naval force, his whole seaboard may be blockaded by his rival's fleet.

Naples.—With the authorities of this country ours has been negotiating for a considerable time past, to obtain indemnity for the spoliations committed on our commerce, in the days of Murat and Buonaparte. Our claims, after being long resisted, have recently, and rather unexpectedly, been allowed; at least to the amount of 2,150,000 dollars. It appears that it was nothing but the fear of our navy, and the decisive movements of our envoy, Mr. Nelson, that eventually had an effect on the Neapolitan court, in obtaining our demand. An uncommonly terrific tornado desolated a district of this kingdom, on the 10th of Sept. ult. It was confined in breadth to about 300 paces, and in length to 15 or 16 miles. But in its course every vegetable production was destroyed, some houses were overturned, and 35 individuals were killed, and 63 severely wounded.

Greece.—The allied Courts of France, England and Russia, have united in a Manifesto, signed by their representatives severally, and addressed to the Greeks, announcing the appointment for them of a sovereign, in the person of Otho, prince of Bavaria. The father of Otho has also addressed a letter to the Greek Senate, commending his son to their kind reception, and willing acknowledgment, as their rightful king—He has also appointed a regency for the assistance of the young prince during his minority. How all this will tally with Grecian feelings and views remains to be seen. An extension of territorial limits and pecuniary aid is promised; and the allied powers seem determined to render this arrangement final and permanent. We wish it may prove propitious to this long agitated and deeply afflicted people.

Holland and Belgium.—The Session of the States General of Holland was opened at the Hague on the 10th of October by the king in person, and with a speech of great pith and decision. He represents the country as in a highly prosperous and united state, and on terms of peace and amity with all foreign powers. With Belgium however, he is decisively opposed to any compromise, on the terms proposed by the London conference of the great powers. He declares his determination to resist to the last

extremity all attempts to enforce the specified terms. In addition to this, all accounts agree that the Dutch are unanimous in their approbation of the stand taken by their king, and resolved to contend to the last, both by sea and land, against the award made —partially and unjustly they think—in favour of Belgium. In the mean time, the king of Belgium is disciplining his troops and looking for the arrival of his French allies, to commence the enforcement of the award made by the London conference. Hence the prospect of war, of which we have already made mention. It is stated that the king of Prussia has consented to the blockade of the Scheldt by the combined fleet of Britain and France; but has declared that he will resist the entrance into Belgium of any land force from France. We suppose the king of Holland relies on this Prussian succour, in case of emergency; and he has heretofore proved himself more than a match for the Belgians, when unaided by French troops. It will be happy if a general war in Europe is not the result of this wretched squabble between Belgium and Holland.

Turkey.—It appears that the success of Ibrahim Pacha against the Turkish Sultan's Asiatick army, has been so complete, and his approach toward Constantinople so rapid, while at the same time the Sultan's fleet has been vanquished by that of Mahemet Ali, that the overthrow of the power and dynasty of the present Ottoman Grand Senior, is seriously dreaded. We have seen an article intimating that the Sultan Mahmoud would abandon his throne, and withdraw to some neutral state. This, however, we regard only as conjecture; but it is certain that the Pacha of Egypt has proved more than a match for his nominal master, both by sea and land; and that there is no apparent hindrance to the Egyptian Pacha sending his army to any part of the Turkish empire, that best pleases him. It is stated that the ravages of the Cholera have succeeded to those of the plague at Constantinople.

ASIA.

The town of Bushire, in Persia, is stated to have lost two-thirds of its population by the plague, in May last. All government was at a stand. The British resident, and his family, had removed to the island of Congo, in March; and a guard of some force, which had been left at the residency, had perished to a man.

AFRICA.

The wonderful success of the present Pacha of Egypt appears to be owing to his own sagacity and energy, in introducing into his army and navy the European tacticks, and into his dominions, as extensively as possible, the European arts and sciences. For a number of years past he has been sending many of the most promising young men in his dominions to France and Britain, for their education, and patronizing eminent men from those countries whom he has invited to Egypt. The Turkish Sultan, probably, has been induced by this example to begin the same process; but his rebellious Pacha has been beforehand with him, and is reaping the fruits of his earlier wisdom and activity.

AMERICA.

The controversy of the republic of Buenos Ayres with the United States, relative to an occurrence at the Falkland islands, heretofore announced, has proceeded to such a length as to cause our Charge d'Affairs, Mr. Baylies, to leave that republick and return home. Whether our government will approve his proceedings or not remains to be seen. It would seem that in Mexico the government is on the point of undergoing another change, at least in its chief. Santa Anna has laid the city of Mexico under siege; and although at the last accounts he had retired a little, with a view to meet the adverse forces of his rival, Bustamente, yet every appearance was in favour of his ultimate triumph.

United States.—Agreeably to adjournment, our Congress convened on the first Monday of the present month. The message of the President at the opening, and his proclamation since, relative to the nullifying proceedings of South Carolina, are state papers which exhibit talent of a high order, and they recognise that dependance of our nation on the good providence of God which ought ever to characterize such publications. Whatever differences there may be among our citizens—and wide differences there certainly are—in regard to some of the communications and recommendations of the President, we think that every real friend of his country must be sensible that the present is a time to allay and not to foment discord; to unite heart and hand for the preservation of our national union and character; and for every Christian, in almost every prayer that he offers, to implore the interposition of Almighty God in behalf of our beloved land,—to implore Him to turn us as a people from our sins, and to turn his displeasure from us. We wish our government would call the whole nation to humiliation, fasting and prayer

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